CATO
TRANSLATED
Grammatically.

Directing for understanding, construing, parsing, making, and proving the same Latin; and so for continuall practice of the Grammaticall *Analysis* and *Genesis.*

Done for the good of Schools,
and of all desirous to recover or keep that which they gotte in the Grammar-school, *or to increase therein.*

AT LONDON
Printed by *H. L.* for *Thomas Man.* 1622.

To my reverend and worthy Brother, Mr. Doctor HALL.

THe wiſe Merchãt, that after long travel, with much ſearching and adventuring, thinketh that hee hath found ſome rich treaſure, although he doo much rejoyce in it, yet will not truſt himſelf; but will uſe all meanes of triall of it by the moſt skilfull and expert, before he wil adventure his eſtate upon an uncertain commodity, or offer any way to vent the ſame. Blame mee not then, my reverend and deareſt Brother, if, after triall of this

kinde of transſlation, by my ſelfe and others, I crave of you to bee in ſtead of many, for bringing it to the Touch; to try, whether it be in all things according to the worth I have conceived of it, for carrying-on the little ones in ſo plain and pleaſant a way to all good learning. For, whom can I finde more meet than your ſelfe? And firſt in regard of that right noble Hope, to whom I have dedicated my firſt aſſay in this kinde, being as yet unable to judge therof; conſidering your lovingeſt affection ſo duly & publikely teſtified to that honorable Houſe. Secondly, in regard of the generall ſort, to whō you have not more approoved your love in your painefull and worthy labours, than they in their glad imbracing of the ſame. And for me, Who hath ever witneſt more true and found

affe-

affection, first in comforting and supporting your faithfullest sister in that her long and wearie combate of so many yeers together, against the manifould terrours, assaults and tortures, of the bloody Enemy: and that not only priuatly by your tenderest Letters; but publiquely in that most sweet Epistle, which hath been for the comfort of many a fainting soule: Wherin, you did not leave her destitute of your brotherly consolations, until the Lord, who strengthned her to be faithful to the death, had vouchsafed to her a most glorious victory; and, transslating her into his Throne, from all the malice of the Dragon, gave to her the Crowne of life. Also for mine own self, sith, as I have acquainted you, and some other of chief note & place, with all my school travels, from the time that I thus

ſet my ſelf more earneſtly unto them: ſo with this kinde of grā-matical tranſlatiõ in particular, from my very firſt entring into them; and more ſpecially of late with the controverſie concerning the ſame: ſo that you are fully able to ſatisfie any, as I hope; and by your wiſdome to compoſe it in peace: That there may be ſtill a joynt union in this labour, which I truſt will prove ſo profitable to all: And moreover, for that you have not refuſed to put-to your helping hand to the work, peruſing, & adding ſom of your owne experiments; and have alſo ſeen ſom little triall of my beginnings, and by all means incourag'd me heerunto.

Laſtly, for that you have now vouchſafed to grace my weake endeavours, with your loving, though undeſerved, teſtimonie. Wherefore, my kindeſt Brother,

as

as you have witneſt all this love: ſo let me intreat you eſpecially, among others, in theſe and all other my ſtudies for our poore Countrey-ſchooles, to help (as your greater occaſions ſhall permit) to ſever all the droſſe; that nothing may remain, but onely that which is pure, and wil abide the touch; that, in the end, that which is approoved may come forth as gold, which hath ſeaven times paſſed the fire.

The Latine Commentary of *Corderius*, wch I lately met with-all, hath much confirmed mee in the courſe; though the Engliſh tranſlation joyned to it, doth very oft tranſlate the expoſition, not the text. Notwithſtanding, Feare leſt I ſhould deceive my ſelf or any other, or leſt I ſhould faint in the way, leaving the work undone, together with the good experience of your tender love,

love, so carefully supporting me, and so brotherly censuring and directing in such mildnesse, and also accepting my willingnesse, makes me thus to presume. The fruit, I trust, shall be for yours among others.

And in this hope, that you wil esteeme of so mean a gift, according to mine affection, not the worke, I commend it unto your love, and to the blessing of our most wise & holy God, whose it is; remaining

ever,

Your thankfull, though unworthy Brother,

I. B.

To the judicious Reader.

LEarned Reader, if you perceive the benefit of this kinde of tranſlating, help lovingly to amend what is amiſs. Future editions (God willing) ſhall ſupply what is wanting, and bring to more perfection.

To the Learner.

BE carefull firſt to be ready in the Grounds of your Accidence and Grammar; at leaſt to have the perfect underſtanding of them; and to bee very cunning in the examples of Nouns and Verbs, alſo to have readily the Rule of conſtruing. For your better direction heerin, ſee the que-

ſtions

ſtions of the Accidence & Grammar, called The Poſing of the Parts, *gathered of purpoſe to help thereto.*

2 *In uſing theſe tranſlations, labour ever, firſt, to underſtand fully the matter of every ſentence which you would conſtrue, by oft reading over the Engliſh, to get it (as it were) without book.*

3 *Then learn to conſtrue the Latine according to the rule of conſtruing, uſing the book where you doubt, and to the end to go ſurely & ſpeedily.*

4 *Next, to parſe as you conſtrue, being helped by the Latine and Engliſh together.*

5 *After, try to conſtrue and parſe out of the Engliſh alone, looking only on it: whereby you continually make Latin.*

6 *Laſtly, proove whether by oft reading over the latin out of the engliſh (firſt, according to the order of the tranſlation; after, according to the order of the Author) both Latine and*

and matter will not moſt ſpeedily bee made your owne.

Vnderſtand the matter perfectly; and the Latine will flowe moſt eaſily, as of the owne accord.

For the uſe of this Book, and further direction, ſee the *Grammar-ſchool* (of the new Edition) Cap. 8. in the maner, uſe and benefits, of Grāmatical tranſlatiōs.

A moſt elegant little Book, which is a named Cato, b concerning the Precepts of common life, * corrected and expounded by Eraſmus of Roterdame.

a intituled or called.
b of precepts of the common courſe of life.
* *Eraſmus Roterdame* being corrector and interpreter [or expounder.]

c The Preface, with * very ſhort Precepts.

c The fore-ſpeech, or ſpeech ſet before the book.
* moſt brief.

*WHereas I obſerued very many men d to erre grieuouſly e in the way of [their] manners, * I thought good to help and remedy their opinion, f eſpecially that they might liue * with cõmendation, and * attain to honour. Now [therefore] my deareſt Sonne, I will g teach you, * how you may * frame h the*

* When I did mark.
d to offend greatly.
e in the manner and order of their liuing.
* I haue thought to help and conſult [or provide for] the opinion of them.
f chiefly.
* glorioufly.
* touch or come to.
g direct or inſtruct.
* by what maner, or after what ſort.
* compoſe, *viz.* order or frame.
h your manners.

manners of your minde. [See] therefore [that] * you so read my i precepts, that you may understand them: for, to read and not to understand, is k to neglect [learning.]

Therfore, * pray to god.
Loue [your] *l* parents.
* Make much of [your] kinsfolks.
m Fear [your] *n* master.
o Keepe [that which is] *p* given [you.]
q Prepare your selfe for the * Bar.
* Converse *r* with good [men.]
* Come not to counsell before you be called.
Be *s* cleanly.
Salute [others] * cheere-

* you read so.
i lessons or instructions.
k to omit [or not to regard that which is the chief in learning, or to be negligent, or to despise learning.]
* beseech God, [or make your humble supplication to God, or use oft to pray to God, or serve God.
l father and mother.
* Reverence, honor, or esteem well of.
m Fear to offend.
n school-master, teacher or tutour.
o Keep carefully.
p committed to you.
q Exercise your self in those arts whereby you may come in time to plead causes at the bar; and so to honour.
* to the pleading place, where causes were handled.
* Walk [*vlg.* keep company, or cõsort] *r* with the vertuous, that you may bee such a one, and so accounted. * You may not come, *vlg.* thrust not your selfe to listen or meddle in other folks matters, till you bee called *s* handsome or neat, *vlg.* not too fine, nor sloven-like. * willingly [*vlg.* gladly or courteously.]

fully.

fully.

* Giue place to [your] better.

Spare [your] *inferiour.

Keep your * substance.

* Preserve modesty.

* Vse diligence.

t Read books.

u Remember *[those] which you al. shall read.

* Have a care of [your] family.

* Be courteous in speech.

* Bee not angry x without cause.

* y Mock no man.

* Scorn not a man in misery.

* Lend.

* z See to whom you

* Yeeld to a greater [man] viz. striue not with him.

* a lesse [man] viz. bear with him, or be not cruell or rigorous against him.

* matter [viz. goods, or bee not unthrifty.]

* Keep bashfulnes [or shamefastnes, viz. continue to be afraid of the least dishonor or thought thereof.]

* Adde diligence [viz. use all care to every businesse.

t Give your self to read over good books.

u Keep in memory, and forget not.

* those books.]

al. have read.

* Care for [viz. looke well to your household and charge.]

* Bee faire spoken [viz. of a gentle and loving speech.]

* Do not be angry.

x without just cause, or more then is meet.

* You may mock.

y Scoff at.

* You may not laugh at [or scorn] a miserable man.

* Give mutual [or mutually] viz. to receive again, or to bee lent to again.

z Consider to whom & what

* give, *viz.* to lend.
a at the bar, where cauſes are pleaded and judged.
b Vſe ſeldom to make feaſts, or to be at feaſts.
* that which is enough [*viz.* not to pleaſure but to ſuffice nature.]
c Keep unviolably that which you haue ſworn lawfully.
d Drink wine moderately [or rather, * temper your ſelfe [*viz.* abſtain] from wine, becauſe it hurts youth to drinke wine.
e for the defenſe and ſafety of your Countrey, and not for every trifle.
* You may beleeve, *viz.* give credit to.
f unadviſedly, and without weighing the matter well.
* Ask you counſell of your ſelf [*viz.* adviſe with your ſelf what is fit to be done.
* Conſult ſafely [*viz.* take or follow ſafe counſell.
g Avoid warily all diſhoneſt company.
* Learn [good] letters.
* You ought to lie nothing [*viz.* not at all, or lie not.]
* Doo well.
h foule-mouth'd or tongu'd, or a ſlanderer or back-biter.
i Keep well your reputation,

you * lend.
Be preſent *a* at judgement.
b Feaſt ſeldome.
Sleep * as much as is ſufficient.
c Keep [your] oath.
d * Moderate [your ſelfe] in wine.
Fight *e* for [your] Countrey.
* Beleeve nothing *f* raſhly.
* Conſult with your ſelf.
* Adviſe ſafely.
g Flee a whore.
* Get learning.
* You ought not to ly.
* Be beneficiall to good men.
Bee not *h* an evill ſpeaker.
i Retaine [your] eſtimation.

ſtimation.

Iudge *i* equally.

k Overcome [your] parents by patience.

l Bee mindefull of a * kindnes receiued.

m Stand * at the iudgement ſeat.

Bee *n* able to giue counſell.

Vſe *o* vertue.

Moderate [your] *anger.

p Play with the top.

Flee *q* the dice.

* Do nothing * according to the iudgemẽt of [your] ſtrẽgth.

* Contemne not your inferiour.

* Couet not other folks things.

r Loue [your] wife.

ſ Inſtruct [your]

men haue of you.

* [that which is] equall [or according to iuſtice, not for fauour or gain.]

k Gain the fauour of your parents, by patient ſuffering and forbearing them.

l Remember each good turne done to you, to be thankfull.

* a benefit.

m Frequent the place where matters are heard & debated, to get wiſedom thereby.

* at the ſeat of the Iudge, Pretor or Major.

n skilful in law, to aduiſe your friends and others: or be diſcreet in your buſineſſe.

o not force nor ſubtilty.

* angrineſs [or angry paſſion that it exceed not.

p Drive the top [*viz.* uſe ſuch ſports wherein is no exceſſiue ſpending nor euill.

q naughty gaming and ſpending; or games ſtãding on lot.

* You may or [ſhall] do.

* of [or by] the arbitrement of your] power [*viz.* conſidering only what you can do, and not what is lawfull to do.

* You may not cõtemn or deſpiſe, or [ſee] you cõtemn not

* Do not couet [*viz.* be content with your owne.]

r Make much of your wife.

ſ Bring up your children in

instruction or good nurture.
* Suffer [viz.] abide or indure.
t the order.

u prescribed or ordained.
x little, viz. use few words.
* banket.
y Set your minde upon, or affect.
z right, equall or lawfull.
a Bee willing and glad to bee loved of all.

children.

* Obey t the lawe which your self have u made.

Speak [but] x fewe things at a * feast.

y Study that which is z just.

a Suffer love willingly.

---

b Distichs are two verses together, containing the same matter.
c of manners.

The b *distichs of* Cato, c *concerning manners.*

The first book.

I

d ought to bee chiefly regarded of us.
* If [viz.] because or sith that.
u a minde.
e a spirituall nature.
f Poets writing in verse.
* say or shew to us
g honoured & served to you.

The worship of God [d *is*] *chief.*

*SEeing God is * e a spirit, as f verses do * tell us:

Let him be g worshipped of you especially

cially with a *h* pure minde.

h sincere [viz.] in pureneſſe of ſpirit, or in ſpirit and truth.

2

i *Sleepineſſe* [*is*] *to bee* k *ſhunned.*

* *l* Be alwaies more vigilant, * and be not given to ſleep:

For, * continuall eaſe *m* miniſters nouriſhment to * vice.

i drowſineſſe or ſluggiſhneſſe.
k avoided.
* Watch more alwaies.
l Bee ever more vigilant or watchfull.
* neither be given over [viz.] too much given or addicted.]
* long continuing reſt [viz.] over-much eaſe or idleneſſe.
m affords [viz.] nouriſhes vice.
* vices [or wickednes.

3

The tongue [*is*] *to bee* n *kept-in.*

* *o* Think it to be a principall vertue,* to keep-in [your] tong.

He is *p* next to God who knoweth [how] *q* to hould his peace with reaſon.

n kept under or bridled.
* Think, To keep in your tongue to be the firſt vertue.
o Eſteem or account that it is a &c.
* to keep as within a paſture.
p neereſt to God in wiſdome.
q to keep ſilence with diſcretion.

4

* *A man muſt accord with himſelf.*

r Deſpiſe *ſ* to bee

* It is to bee agreed to himſelf.
r Beware of, or eſchew.
ſ to be found cõtrary to your ſelf.

contrary to your self * by resistance.

Hee will agree *with no [man] *who disagreeth with himself.

* by repugning [or resisting your self in word or behaviour.]
* to none.
* who himselfe is at variance with himself.

5

A man [is] to bee t *blamed rashly.*

If you *u* looke into the life of men, and * withal * into [their] manners:

When as *al.* they blame others, * none lives without * fault.

t condemned unadvisedly.

u mark and observe.
* to conclude [or in a word, or moreover.]
* if [you look into their] manners.
al. you blame [or finde fault with.]
* no man [or no one, or no body.
* crime [viz. som fault deserving blame.

6

* *That which is good for us [is] to bee * preferred before* x *riches.*

y Leave [those things] which you * knowe * will hurt, although they be dear [unto you.]

* Commodity [viz. that which is commodious.
* put before.
x wealth.
y forego.
* hould, or are fully perswaded of.
* about to hurt [or endamage you.

Vtili-

z Vtility ought to bee preferred before *a* riches, *b* in time.

z Profit, or that which is commodious, or commodity.

a wealth or abundance of goods.

b when time requires.

7

*Manners [are] to be changed * according to the time.*

* for the time.

Bee constant and * changeable * as the matter requireth.

* light [viz. inconstant or variable.

* *Res cunque expostulat, &c.* howsoever the matter [viz. cause or occasion] requireth.

A wise man changeth [his] manners with the times, without *c* fault.

c offence or blame.

8

* *A man must not ever assent to his wife.*

* It is not to bee assented alwaies to the wife.

* Give not credite *d* rashly to [your] wife cõplaining of [your] servants.

* Beleeve [or credit] nothing rashly.

d unadvisedly.

For, the woman oft hateth [him] whom the husband *e* loveth.

e liketh or favoureth.

9

*We must be f instant * in the admonition of a friend.*

f very earnest.
* to the correction [or,] in admonishing or reforming a friend.
* And when.
g warn any of his fault.
* neither will he [suffer or abide] himself to bee admonished.

* When you g admonish any one, * and he will not endure to be * warned:

h If you love him.
* do not desist.
i give not over.
* enterprises or endeavours.

h It he be dear unto you, * *i* desist not from [your good] beginnings.

10

Fools k are not overcome by words.

k will not bee overcomne by words.
* Do not contend.
* [men] full of words.

* Con end not in words against * them that are ful of words,

l understanding how to speak wisely.
* is given to few [men.]

Speech is given to all [men] [but] *l* wisedome of minde * to few.

11

* Every man [let him bee, or ought to be] a friend to himself.

** Let every man bee his owne friend.*

Love

Love others so *m* as you may be a dear friend * to your ſelf.

m as you may regard your ſelf firſt or chiefly.
* to you.

* Bee kinde in ſuch ſort to good [men] as * that dammages doe not follow you.

* Be good ſo.
* leſt evill loſſes follow you, *viz.* that you doe not endammage your ſelf.

12

** It is forbidden to ſpread rumours.*

* Bee afraid [to ſpread] rumours, leſt you begin to bee accounted *n* an authour of them.

* To ſpread rumours [or reports] is forbidden [or unlawfull.]
* Flee [or ſhun] rumours.
n a new author [*viz.* a raiſer of news.

* For, it hurteth no [man] to have holden his peace,* it hurteth [oft] to have ſpoken.

* for to have been ſilent hurteth no man, to have ſpoken hurteth.
* it hurts [a man] [him] to have ſpoken.

13

*Another mans * fidelity [is] not to be promiſed.*

* faith, *viz.* we are not to promiſe upon another mans word.

Promiſe not certainely *o* a thing promiſed

o to perform that which another hath promiſed to you.

miſed unto you.

Fidelity is therfore *p* rare, becauſe many men *q* ſpeake many things.

p ſeldom or hard to be found.
q ſpeak much, and performe little.

14

Every man [ought to be] r a iudge of himſelf.

* When as any one praiſeth you, remember *ſ* to be your own judge.

Beleeve not other [men] more concerning your ſelfe, then you [beleeve] *t* your owne ſelf.

r his owne judge.
* Remember to be your own judge when any one praiſeth you or commendeth you for any thing.
ſ to judge of your ſelfe, whether that praiſe belong to you
t your owne judgement.

15

The regard [is to bee had] of kindneſſes.

Remember *u* to ſhewe to many the * kindnes of another [man.]

But when you ſhall

u to make knowne to many, or tell.
* office [or good turn] left you ſhould ſeem unthankfull.

* shall bee beneficiall to others, x bee silent your self.

* shall doe well [or bestowe a benefit] on others.
x say nothing of it [viz. lest you seem proud, or to upbraid it.

16

*Things wel don [of us] are to be * reported in [our] old age.*

When-as [you] being * old, y doe rehearse the deeds and sayings of many [men]

* The commendable things which a man hath done may be reported in his old-age.
* related or rehearsed.
* in olde man.
y shall speak of the commendable acts.

z See [that those things] * come to your minde which * your self did when you were yong.

z See that you so carry your self in your youth, that you may remember after with comfort what you did then.
* run to you.
* your self being a yong man have done.

17

The a blot b of suspicion.

* Care not if anie man c speak [with another] in secret speech.

a blemish or fault.
b of being over-suspicious.
* [See] you care not.
c whisper or speake in secret with another.

d He [that is] guilty to himself, thinkes

d Hee that hath a guilty conscience, viz. is privie to himself of some evill.

all

all things to bee spoken of himself.

18

Wee must think of adversity in prosperity.*

When you shall be * in prosperity, beware of * adversity.

The last things *e* do not [ever] answer to the first in the same course.

* of adverse things in prosperous things [viz. that adversity may come.

* happy.

* those things which are adverse [or against you.]

e are not like the first ever.

19

** Another mans death [is] not to bee hoped for.*

f Sith that a doubtfull and frail life is given unto us,

* Put not your hope *g* in the death of another man.

* The death of another [man.]

f Sith our life is so uncertaine and frail.

* Doe not put your hope to your self.

g to be his heir, or have his goods.

20

h The minde is to bee esteemed in the gift.

i When-as a poore friend

h The minde of the giver, viz. with what affection he gives, not the gift.

i When your poor friend.

friend giveth you a * small gift,

* little.

Take [it] * kindely, and remember *k* to commend it fully.

* pleasingly, or with a cheerfull countenance, and thankfully.
k to give it the due praise.

21

*The patient * bearing of poverty.*

* enduring.

Sith nature hath *l* created you *m* a naked infant,

l made you.
m destitute of all helps when you were born.

Remember to *n* bear patiently the burden of poverty.

n suffer or take with a patient minde.

22

Death [is] not to be feared.

* Feare not that which is the last end of life.

* [See] you fear not that [death]

Hee that feareth death, loseth * the benefit of his life.

* that same thing, That hee liveth [viz.] the comfort and pleasure of his life, or that he may have by his life.

23

The unthankfulnesse of friends

*friends is to be * born patiently.*

If * no friend answer you * according to dour deserts,

o Accuse not God, but * represse your self.

24

p *Frugality.*

Vse *q* sparingly * the things which you have gotten, *r* lest * ought bee wanting to you [after.]

* And to the end that you may keepe that * which you have, * think alwayes that you may want.

25

* *An* [*iterated promise* [*is*] * *offensive.*

* Promise not any man twice [that] which

* fled or avoided.

* no man being a friend.

* for your deserts.

o Blame not, or murmure not against God, as if he were the cause of their unkindnes.

* keep-in your self [viz. from murmuring, or bestowing your kindnesses amisse.

p Thriftinesse.

q moderately without excess.

* things gotten.

r lest you come to want.

* any thing

* And that.

* which is to you.

* think ever something to be wanting to you [viz. that you still want somthing, in regard of your place; or that you may want or lack heerafter.

* A promise made again and again, and not performed.

s doubled.

* grievous or troublesome.

* [See] you promise not twise to any man that which you can perform [at the first.]

which you can perform;

Leſt you bee * unconſtant, whil'ſt you deſire to bee accounted *t* civill.

26

u *Art [is] to be* x *deluded* y *by art.*

z Hee that diſſembleth in words, * and is not a faithfull friend in heart;

* *a* Doe thou alſo the like. So art is deluded by art.

27

b *Fair ſpeaking [is]* * *ſuſpicious.*

c Approve not too much *d* fair-tongued mẽ by [their] ſpeech.

e The pipe * ſounds pleaſantly, whilſt the fowler *f* deceives the

C bird.

* windy [*viz.* variable as the winde, or vain.

t courteous and friendly.

u Cunning.

x deceived or met with.

y by cunning or craft.

z If any man pretend friendſhip in words, and yet is not found in heart.

* neither is a &c.

* You alſo doe.

a Deal even ſo with him. So cunning is met with by cunning. This precept is contrary to Chriſtianity, unleſſe it be more rightly taken, *viz.* to doe it onely with purpoſe to ſhew our friend his fault.

b Flattery or glozing words.

* ſuſpected, *viz.* to bee ſuſpected.

c Give not over-much credit to.

d flattering men; or men flattering in ſpeech.

e The Call plaieth merily.

* ſings a ſweet [ſong] [or ſweetly.]

f beguiles.

bird.

28

Children [are] to be g *instructed in* h *arts.*

* If you have children, but no wealth; then *i* instruct them in arts, whereby they may be able * to keep themselves from poverty.

29

How many things are to be k *esteemed of.*

* Esteem that *precious which is * base, and that base which [is] precious:

So [shall you] neither [be] *l* sparing * in your owne esteem, nor yet shall bee accounted covetous * of any.

g taught or trained up.

h trades or sciences.

* If children bee to you, neither wealth.

i bring them up in som honest trade.

* to put away [or repell] a poor life, or defend & maintain a poor living.

k valued or reckned.

* Think [or account.]

* dear [or much worth.]

* vile [*viz.* little worth in the esteem of others, or cheap.

l pinching, *viz.* depriving your selfe of the good things you have.

* to your self.

* to any [*viz.* when you care not for those things which they so greedily seek after.

30

m*Things blam'd [of you] are not to bee done [by you.]*

* Doe [not] thoſe things your ſelfe which you are wont *n* to blame.

It is * a ſhame for a teacher, when a fault *o* refutes himſelf.

31

* *Things meet to be granted [are] to bee* p *asked.*

q Ask that which is juſt, or which *r* may ſeem honeſt:

For, it is *ſ* a fooliſh thing to deſire that which may * juſtly be denied.

32

Knowne things [are] not to be changed for unknowne.

m You are not to doe thoſe things which you blame in others.

* [See] you doe not [or you ſhall not do] your ſelf.

n to reprehend in others.

* a filthy [or diſhoneſt thing]

o reprooves, confutes or condemns [viz. when he is faulty in that, for which he reproves others.]

* Things to be granted.

p requeſted.

q Demand or require.

r may be thought to bee by appearance.

ſ a folly or madnes.

* be denied [to you] by right. [as, whatſoever is unjuſt or unhoneſt may.]

Prefer not a thing * which you knowe, not, * before those which you knowe.

Knowne things * ſtand by judgement; unknown things,* by chance.

* unknowne to you.
* to knowne things.

* conſiſt [or ſtand] in judgement [or by certainty.]
* ſtand by chance, or meerly on chance.

33

Every day is to be thought the laſt.

* Sith that [our] doubtfull life is exerciſed in uncertaine * perils;

Whoſoever you are * who take paine, * uſe the day for your commodity.

* [our] laſt [day.]
* Seeing our life is ſo uncertain.
* chances.

34

We muſt be y pleaſing to [our] friends.

* Yeeld ſomtimes to [your] * companion, when you may

* which labour.
* put the day for gaine vnto unto you [viz. do good whilſt you may] [or account each day gained that you live, and are not cut off.]
y pliant, ſerviceable or yeelding.
* Give place [viz. ſuffer, forbear.
* fellow,

a overcome;

Because *b* sweet friends are * won by *c* yeelding unto.

a doe as you please, and cause him to yeeld to you.
b pleasant and good friends.
* overcomn.
c pliantnesse [or pleasing them.]

35

b *The offices of friendship [ought to bee]* c *mutuall.*

b duties.
c betweene one another, or performed mutually from one to another.

* Doubt not to bestowe small *d* things, when you *e* ask * great ones:

* [See] you doubt not [or fear not.
d presents or gifts.
e seek for.
* great things.

For, * kindnes joyneth together deare friends *f* by these things.

* favour, or love, or thank, or the goodnesse of good-will.
f by giving & receiving kindnesses.

36

g *Friendship hateth* h *brawls.*

* Beware *i* of falling out [with him] with whom you are in favour.

g Wee must not fall out with our friends.
h falling out.
* Beware to bring-in strife [to him] with whom favour is joyned to you.
i to make contention.

Anger * breeds hatred: [but] *k* concord

* ingenders [or begets].
k unity or agreement.

l maintaineth.
m good-will or friendship.

l nourisheth *m* love.

37

n Correct not in anger.

[n *Let your*] *correction bee without anger.*

o displeasure.
p moveth you to be angry.

When *o* grief *p* urgeth you unto anger for the fault of [your]

q children, or any under you.

q servants,

* you your self moderate [or stay your self.

* Moderate your selfe, that you may

r deal more mildely, and not cruelly to hurt them.

r spare your owne.

38

s It is best to overcome by patience.

[s *To overcome by patience.*

* Overcome.
* suffering [or forbearing.]

* Win sometimes by * bearing with [him] whō you may

t overcome by rigor or great hand.

t overcome.

For, patience [hath

u the most excellent of all vertues.

been] ever *u* the chiefest vertue of maners.

39

x We are to bee as carefull to keep that which we have gotten, as to get more.
y Keep together, or save.

[x *Things gotten are to be kept.*

* Keep rather those

things

things *y* which are * already gotten by [your] labour.

y which you have gotten already.
* now.

When [our] labour is * *z* with loſs, *a* mortall poverty * growes upon us.

* *z* in loſſe [viz. when wee toil, and ſtill loſe.
a deadly [viz. remedileſſe poverty.
* increaſeth [viz. coms on us.]

40

* [*A man*] *muſt look to himſelf* * *eſpecially.*

* It is to be conſulted.
* in the firſt [or firſt of all.

[Bee] ſometimes * liberall to knowne and dear friends,

* bountifull in making good chear [or frank.]

When you *b* ſhall bee * *c* in proſperity: [but] *d* be alwaies the neereſt to your ſelf.

b are.
* happy [viz. *c* in a proſperous eſtate.
d look ever to your ſelf firſt.

The ſecond book of c *diſticks cõcerning maners.*

c double metres of manners, or morall diſticks.

IF *f* perhappes you * deſire *g* to knowe the *h* tillage of the

f perchance or peradventure.
* will.
g underſtand.
h husbanding, dreſſing or ordering.

i earth.
k viz. in his Georgicks.

* you labour [or desire] rather.

* forces, *viz.* vertues or operations.
l the Poet *Macer*.
m in his book written in verse
* cover.

n the wars of Carthage, or of Africk.
al. civill wars.
o Read.
* the wars of *Mars* [*viz.* their martiall battels or wars.]

* If it list you any thing [or at all] to love.

p by reading books concerning love.
* Ask of [or seek.]
* *Naso*.
* this care be unto you.
q That you may be a wise man.
* [as] a wise [man.]
r hearken, to the end or where, or how, or that.

* [our] age or life

i ground.

Read *k Virgil:* [but] if that * you rather study to knowe

The * natures of herbs, *l Macer* will tell you *m* in [his] verse.

If you * bee desirous to knowe the Romã or *n* the *al.* Punick wars,

o Seek *Lucane*, who will shew you * their renowned battels.

* If you please to love, or to learne to love *p* by reading,

* Read * *Ovid.* But if * you have this care

q That you may live * wisely; *r* heare to the intent you may learn

By what things * the life of man is passed

* passed over * free from vices.

ſ Therefore come hither, and learn t by reading, u what wiſedome is.

* led over.
* ſevered or remote, or ſeparate from vice [viz. vertuouſly.
ſ Come hither therefore.
t by reading this book.
u what is the right trade of living.

1

We muſt deſerve well of all [men.]

Remember * to do good even * to them whom you knowe not, x if you be able.

To y gette friends z by deſerts [is] * a better thā a kingdom.

* to profit.
* [to men] unknowne.
x if you can.
y gain.
z by deſerving well of them.
* is more profitable.
a better then to get a kingdome.

2

b *Secret things [are] not to bee ſearched into.*

* Leave off to enquire into the c ſecret things of GOD, and d what heaven is.

Sith you are a mortall [man] e care for thoſe

b Hidden things which God hath concealed, or above our capacity.
* Omit to ſearch out curiouſly.
c ſecrets of GOD [viz. the things which God hath kept to himſelf.
d the nature of the heavens.
e look to thoſe things which appertain to this mortall life, [viz. to frame your waies aright, and purge your minde from vice.

thoſe things that are mortall.

3

The fear of death drives away ioies.

f Leave off *g* the fear of death: for, it is * a folly * at all times.

Whil'ſt *h* you fear death, you loſe the *i* ioies of life.

4

k *Angrineſſe is to be taken l heed of.*

Contend not, *m* being angry, * about a doubtfull matter.

Anger *n* hindereth the minde, that it cannot *o* ſee the truth.

5

We muſt p *ſpëd* q *where need is.*

* Beſtowe cheerefully when *r* the matter

f Put away.
g to fear death.

* a fooliſh thing.
* in every time, or, ſith it can not be avoided.
h you ſtand in fear of death.
i comforts.

k Anger.
l eſchewed.

m when you are angry.

* concerning an uncertaine matter.

n troubles the reaſon.

o diſcern or judge of.

p beſtowe quickly or liberally
q when.
* Make coſt quickly or readily.
r a matter requires indeed, or there is juſt occaſion.

ter it self * requires. * desires it.

For, *f* something is to bee given *t* when the time or matter requireth. *f* we must give something. *t* when there is just occasion.

6

* *A mean condition of life is the safer.* * A moderat fortune is more safe [*viz.* safest.]

u Flee that which is too much: remember *x* to rejoyce in *y* a little. *u* Beware of desiring overmuch. *x* to rejoyce [*viz.* to rest contented.] *y* a moderate estate.

The ship *z* is more safe which is carried *a* with a moderate stream. *z* goeth more safely. *a* upon a small river, then on the main sea.

7

b *Hidden* c *faults* [*are*] *to be* d *concealed.* *b* Secret. *c* vices. *d* kept close.

* Remember to *e* conceal wisely from your fellowes that which may shame [you;] * [If you bee] wise, remember. *e* keep close.

Lest * mo *f* blame that * mo [men] or many. *f* reprove that.

g you onely know.

that which g displeaseth your self alone.

8

h come to light.

Hidden things h *are revealed at length.*

* I will not [that] you think, viz. I would not have you to think.
* wicked men to gain sinnes, [viz. to get ought by their sins.
i Think not,* that wicked men make a gain of [their] sins.

k are covered.
* in times.
* appear [viz. come to light.
Sins k ly hid * for a time, and * are manifest in time.

9

l feeblenesse.

l *Weaknes is recompensed by vertue.*

* Do not contemn.
* Despise not the strength of a little body.

m He who is little or weak of body, is wont to excell in wit.
m Hee excelleth in counsell, to whom nature hath denied strength.

10

* to a time.
* to a mightier [then] our selves.
*Wee must yeeld * for a time * to him who is mightier.*

Yeeld

Yeeld [to him] in time, whom * you knowe * to be an unequall match for you.

* you shall knowe.
* not to be equal to you [viz. to bee over-strong [or too hard] for you.

Wee see oft times the conquerour to be overcomne *n* of the conquered.

n of him who was first overcomn; viz. by wise forbearing and watching oportunities.

11

***Wee must not fall out with [our] familiars.*

* Not to braul with familiar [friends.]

o Contend not in words against your *p* knowne [friends.]

o Chide not.
p familiar friend.

* Very great contention growes sometimes * of the least words.

* The greatest strife.
* by [or from] the least words.

12

**[Our] fortune [is] not to be sought by lot.*

* Search not by lot what God *q* intends: For, hee * consults without you, what he

* Do not enquire curiously by lot [viz. evill arts.
q purposeth concerning you.
* deliberates.

do

* appoints [or ſets down.

* Riot.
* ingenders [viz. procures.

* decking [viz. tricking or fineneſſe.
* which [envy] if.

* a troubleſome or grievous thing.
* this envy.

r heart.
* put down.
ſ becauſe we are wrongfully condemned.
* unequall.
t of good chear.
* minde.
* condemned wrongfully.

u enjoieth it long.
x prevaileth, or obtaineth the cauſe, or his will, by unjuſt judgement.

* Strife is not to bee rubbed again to [friends] reconciled [or ſet at one.]

* determines concerning you.

13

* *Exceſſe* * *breeds hate.*

Remember to avoid envy by too-much * curioſity.

* Which although it hurt not, yet it is * troubleſome to endure * it.

14

[*Our*] r *minde* [*is*] *not to be* * *caſt-down* ſ *for* * *uniuſt judgement.*

Bee t of a valiant * courage when you are * condemned unjuſtly.

No man u rejoices long who x overcometh by an unjuſt judge.

15

* *Contention is not to be*

bee renued y *with them who are reconciled.*

Do not repeat the z evill speeches of a a contention past.

* It is [the property] of bad [men] to remember anger after *variãce [ended]

16

* *Neither praise nor dispraise your self.*

Neither *cõmend nor yet * dispraise yor self:

Fools doe b this, c whom vaine glorie * troubles.

17

Sparing.

* Vse moderately the things which you have gotten: * when your spending doth exceed,

y by.

z bad sayings.

a strife or brauling.

* To remember [or to call to minde] anger [viz. what passes in anger] after enmities, is the property of evill men.

* enmities.

* Neither praise your self, nor dispraise [your self.]

* neither you your self may praise your self, nor dispraise your self.

* your self shall blame.

b so.

c who are vain-glorious.

* vexeth.

* Vse moderately [or sparingly] things gotten.

* when cost doth aboũd [viz. exceeds your ability [or you have goods enow.

* That which hath been gotten in a long time [viz. beene long in getting] ſlides away in a little [or is ſoon gon.]

* It ſlides away in a ſhort [ſpace] which hath been gotten in long.

18

* The ey-brow [viz. gravity or ſeverity appearing there] is to bee put down [viz. laied aſide] now and then.

* unwiſe [viz. counterfetting lightnes or folly, or be fooliſh] *d* there is juſt occaſion.

e cauſe.

* *Wee are ſometimes to change our behaviour.*

Bee * fond [in ſhew] when *d* the time or *e* matter requireth.

* To fain [or make a ſhew of] fooliſhnes.

* To pretend folly in [fit] place, is the greateſt wiſdome.

19

f a ſpend-thrift laying out above meaſure.

g Avoid or eſchew.

h riot or exceſſe.

[*Be*] *neither f too prodigall, nor covetous.*

g Flee *h* rioteouſnes: and withall remember to ſhun

* crime.

i both theſe faults.

* contrary to.

* fame [viz. againſt our good name or credit.

The * fault of coveteouſnes: for, *i* they are * againſt [our] * reputation.

20

**Wee must give small credit k to a prattler.*

Do not give credit *to him who is ever reporting ſome ſtrãge matters.

[For] very little credit is to bee given [to them] who * report many matters.

* We must credit [or beleeve] little.
k to a great talker.
* to a man reporting alwaies certain things [viz. ſtrange or unlikely.]
* ſpeak many things [or are ever telling ſom ſtrange matters.

21

Let not the drunken man accuſe the wine.

* Excuſe not thy ſelf, *l* that thou offendeſt in [thy.] drink:

For, there is no *fault * in the wine; but the fault [is] * in the drinker.

* Pardon not.
l or for that thou didſt in thy drink, or being drunken.
* crime.
* of the wine.
* of the drinker [viz. of him who abuſeth it, and himſelfe by it.

22

[*Our*] *counſels* [*are*] *to be committed to our friends.*

Commit [your] secret counsell to * a close friend.

Cõmit the *m* help of your body to a faithfull Physician.

* silent [or still] fellow [or companion.]

m recovery or health.

23

* *Let not the successe of evill [men] offend you.*

n Take not grievously the unworthy successe [of bad men]

Fortune * cockers bad [men] that it may hurt [them.]

* The successe of evill men let it not offend you.

n Trouble not your self for the successe of bad men, or their good successe. *Noli successus indignos ferre molestè*: or leaving out *tu*; or by a Grecisme, dashing out *s* in *successus*, for the verse.

* cherisheth [*viz.* favoureth evill men.]

24

o *Future chances [are to be] foreseen.*

* Looke-to, afore hand, the chances which befall [you,] [how] you may bear them.

For, whatsoeuer you shall foresee, hur ret

o Things which may fall out after, to be looked to before, to bee prevented or helped to much as may be.

* foresee those chances to be born which come: or to bear whatsoever coms.]

teth *p* more lightly.

p leſſe.

25

q *The minde [is] to be* r *cheriſhed with hope, in adverſity.*

q The minde in adverſity is to be cheriſhed.
r cheered up.

* *ſ* Caſt not down your minde * in adverſity.

* Do not ſubmit or caſt down.
ſ Be not diſcouraged.
* in adverſe things.

t Retain hope: [for] * onely hope *u* leaves not a man even in death.

t Keep hope, or hope ſtill.
* one.
u a man hopes ſtill in death.

26

The x *opportunity [is] to be* * *taken when it* y *happeneth.*

x fit time and occaſion to doe a thing.
* holden.
y falleth out, or chanceth.

* Over-ſlip not the z thing which you knowe to bee * fit for you.

* Do not omit [or let ſlip] *z* matter or occaſion, or any thing.
* apt, *viz.* profitable or commodious for you.

* Opportunitie is *a* hairie on the forehead, [but] tis *b* bald behinde.

* Occaſion, *viz.* the fit opportunity.
a full of hair [*viz.* that it may be holden by, before.
b without hair after, *viz.* on the hinder part: that is, It is too late to catch it when it is paſt.

27

c *Future things [are] to bee* d *gathered* * *of those things that are past.*

e Looke to * that which follows [you] and * behold that before, which hangeth over [you.]

Imitate that God which looks to * both parts.

28

* *[There is] a* * *regard to bee had of [our] life.*

Be sometime more *f* sparing, * that you may be more healthfull.

g Few things are *h* owing to pleasure, * mo to health.

29

We must * *yeeld* i *to the mul-*

c Things to come.
d knowne or conjectured at.
* of things past, or by those past.

e Consider or look to.
* what thing followeth [behinde your back.]
* see [viz. look well to that which is coming upon you, and yet before you.
* either part [viz. who lookes as well to that past, as that to come; meaning *Ianus*, the double-faced god of the Romans, looking both waies.
* A regard of our life is to be had.
* a reason or consideration.
f moderate in your diet [viz. then ordinarily.
* that you may be well, being more strong [viz. that you may have better health.
g We must be more carefull for health, then pleasure.
h due.
* mo things [are due] to [our] health.
* give place.
i to the most, or to the generall sort.

multitude.

* [You] being but one alone, never contemn *k* the judgement of the people;

* [You] one, may contemn never.

k the common opinion of the multitude.

Leſt you pleaſe * none, whil'ſt you will *l* deſpiſe many.

* no [man.]

l contemn many, and regard none but your ſelf.

30

*The health [is] to bee * looked to,*

* Have a chiefe regard of [your] health which is the principall thing.

* cared for.

* Let there be eſpecially to you a care of [your] health.

* Blame not the times, when you are * the cauſe of your owne *m* grief.

* [See] you blame not the times.

* a cauſe of grief to your ſelf.

m woe or ſorrow [viz.] by your intemperance.

31

Dreams are not to be obſerved.

* Regard not dreames: for, what thing * the minde of

* [See] you care not for dreams.

* the humane mind [or mans minde] imagineth.

man desireth,

Hoping for [it] * when it is awake, *n* [it] sees the same * in sleep.

* when it waketh.
n it imagineth, or seemeth to see the same.
* by sleep [*viz.* when a man is a-sleep.
This is meant of ordinary dreams, not such divine visions as are recorded in Gods Book.
* Distichs [*viz.* double metres] of manners.

The third Book of * *morall Distichs.*

The Preface.

[Good] Reader, * whosoever you are that desire to knowe this verse,

* Beare away these precepts, which are most *o* acceptable *p* to the life.

* Furnish your minde with instructions, * and cease not to learn:

For *q* the life without

* Oh Reader, whosoever dost desire.

* [See] you bear in minde.

o welcome [*viz.* profitable or pleasing.]
p to good living.
* Instruct your minde with precepts.
* neither cease [*viz.* give over, or be weary.
q a man without learning is like a dead man.

out learning is as an image of death.

You ſhall * reap many commodities [thereby]: but if you deſpiſe * it,

* bear away [or get.

* this verſe [viz. this little book of verſes.

You ſhall not [deſpiſe] meer the writer [of it,] but you ſhall neglect ſ your ſelf.

r who writ it.

ſ your owne profit and commodity.

1

* *Fear not* * *other mens tongues, while you do wel.*

Care not for the t words of evil [mē] when you live * well.

* We are not to regard what every one ſpeaks.

* [See] you fear not.

* the tongue of other [men] in doing well.

t ſpeeches or ſlanders.

* rightly or aright.

* It is not of our arbitrement what every one may ſpeak [viz. in our power to rule other mens tongues [or our wiſdome, &c.]

2

The fault of a friend [is] to be u *concealed.*

* Beeing produced [as] a witnes, * yet

u hid as much as may be.

* [You] being produced [or brought forth] a witnes.

* yet the modeſt ſhame [or honeſty] [of our ſelfe] being ſafe before; or the credit of your friend.

[your owne] credit alwaies safe before;

* the fault of your friend.

Conceale * your friends fault, as much as ever you can.

3

* Fair speaking is suspected or suspicious

Flattery [is] to bee suspected.

Remember to beware of * faire and * fawning speeches.

* flattering or glozing.
* stammering [or imperfect or counterfet.
≠ Plainnesse.
* sound without danger.
* the fraud [or deceitfulnes] of speaking is fained.

* Simplicity of truth is * sincere: * [but] glozing speech is counterfet.

4

x idle or slothfull.
* fled.

*A x sluggish life [is] to bee * eschewed.*

y slothfulnesse.

Flee y sloth, which is accounted the sluggishnes of life:

For, when the mind * is idle, ' slothfulnes consumeth the body.

* [angaisheth with idlenesse for lack of imployment.]
* sluggishnes [or lithernesse or sloth.

5

The minde being z *wearied* [*is*] *to be a releaſed.*

z over-toiled with ſtudies.
a refreſhed.

* Interpoſe *b* joyes ſometimes amongſt [your] *c* cares;

* Put between now and then.
b mirth, or honeſt recreation.
c ſtudies or labours.

That you may bee able * to endure any *d* labour * cheerfully.

* to bear-out or undergo.
d toil though never ſo great.
* in your minde.

6

* *Reprove no man with an evill minde.*

* [See] you reprehend.

e Carp not at anie time at the ſpeech or deed of another;

e Finde not fault with the ſpeech or doing of another [man] at any time.

Leſt another *f* deride you *g* by the like example.

f mock you.
g requite you alike.

7

[*Our*] *inheritance* [*is*] *to be increaſed.*

* Set down in writing what the laſt * will [of your friends] hath given *h* unto you.

* Note in tables.
* what things, noted in tables, [or] what you have had left you by the death of your friends.
h to you being ſet down in the Will.

Keep

Keep [it] by encreasing of [it,] lest you be [one] whom * all men speak ill of.

* fame may speak of.

8

Let old age be bountiful.

* When you have store of riches in the end of [your] ould age,

* When riches remain to you, or abound.

* See you live * bountifully,* not sparingly toward [your] friends.

* Make [that] you live.
* bountifull [viz. frank and liberall] to your friends.
* not sparing.

9

*The words are to bee * considered, not the mouth * of him that speaks.*

* attended.

* of the speaker.

h Beeing a master, despise not the profitable counsell of [your] servant.

h [You who are] a master.

* Despise no mans counsell at any time, if

* [See] you contemn the sense [viz. opinion or counsell] of no man at any time, if it profit or be profitable.

if

if it may do good.

10

**We must be cõtent with our present estate.*

* We must use [our] present fortune.

* If you have not the same which you have had formerly in goods or revenue,

* If that be not to you which hath been before, in goods & money [or yeerly rents or revenues.]

See that you live content *i* with that which the times * do afford.

i with that thing which God gives.

* do give.

11

A wife [is] not to bee

** married * in hope of k dowry.*

* led or taken.

* for the hope.

k portion or goods.

* Take heed you marry not a wife *l* under the name of a dowry:

* Flee or beware.

l in hope.

Neither * retaine her if shee shall begin to be troublesome.

* will you [or be willing] to retain her. This counsell was heathnish, not Christian.

12

[We must learn] to bee wise

m by the ensample of others.

wise m *by another mans example.*

Learne by the example of * many, * what things you may follow,

* many [men.]
* what deeds.

What you * ought to shunne. Another mans life is *n* a mistris to us.

* may flee.

n a teacher [viz. teaching us what to doe, and what to avoid.

13

o attempted or assaied.

Nothing [*is to be* o *tried*] *above* [*our*] p *strength.*

p ability or power.

* See] you attempt or take in hand.

* Attempt that which you are *q* able; lest, beeing oppressed with the *r* waight of [your] work,

q able to effect.

r greatnes or difficulty of your labour.

[Your] strength * fail, and you leave the things attempted, *s* all in vain.

* ly down [viz. faint or yeeld.

s thou: cF. ff.

14

Hee seemeth to consent, who

who holdeth his peace.

* Hould not your peace at that which you knowe * to bee done amiſſe;

* Do not hould your peace at [or be not ſilent at.]

* not to be well done.

Leſt you ſeem * willing *t* to imitate bad [men,] *u* in being ſilent.

* to be willing.

t countenance [or like of] evill [men.]

u keeping ſilence, and ſhewing no diſlike of their evill deeds.

15

x *Rigour [is] to be temperedwith favour.*

x Severity is to be moderated or mitigated.

Deſire the * favour of the judge under an *y* unequall law:

* help or aid.

y hard or rigorous.

For, even the very lawes * require, that they bee * guided by equity.

* deſire.

* ruled by right.

16

[See that] you beare [patiently] [thoſe things] which you ſuffer for your owne fault.

Remẽber *z* to bear

z to take in good part.

Da-

patiently what you
a by your owne fault [or worthily.] ſuffer *a* deſervedly.

And when *b* you
b by your owne judgement.
* guilty to your ſelf [viz. you knowe your ſelf guilty.] are * guilty, condemn your ſelf, your owne ſelf being judge.

17

Many things [are] to be read; but with iudgemẽt.

* Make.
* they being read over. * See that you read many things: *having read them throughly,

al. blot out.
* many. *al.* read-over * manie mo.

c Poets writing in verſe. For, the *c* Poets ſing of matters to bee wondred at, but not

* to be beleeved [always.] * ever to be credited.

18

Wee muſt ſpeak modeſtly

**in a banquet or feaſt,* **at a banquet.*

* Make. * See that you
d ſparing. be *d* modeſt in ſpeech among gueſts;

Leſt

Leſt you be called
e a prattler, whilſt you
* deſire to bee *f* accounted *g* civill.

e a buſie talker.
* will.
f eſteemed.
g courteous and of good behaviour.

19

The angrineſſe of wives [is] not to be feared.

* Feare not the words * of [your] angry wife:

* Do not fear.
* of the wife being angry.

For, a woman, whē ſhe weeps, * deceives with her tears.

* builds treacheries [viz. practiſeth deceit, or worketh wiles.

20

*We muſt uſe [well] the * goods which wee have gotten: [but] we h may not abuſe them.*

* things gotten.
h muſt not.

Vſe * the goods which you have gotten: but * ſeem not to abuſe [them.]

* things gotten.
* [take heed] you bee not thought, or ſeen, &c.

They that *i* conſume their * owne goods, * when they want,

i ſpend up.
* owne things.
* when it is wanting.

want, * follow other folks.

* follow other folks things.

21

Death [is] not to be feared.

* See [that] *k* you propound to your self, * not to fear death

* Make.
k you determine with your self.
* death not to be feared.

* Which *l* if it bee not good, yet it is the end *m* of [all] evils.

* Which [death.]
l although.
m of all the evils of this life.

22

*An honest wife [is] to bee * born-with, * although [she be] n full of words.*

Remember * to bear with the tongue of [your] wife, if she be thrifty.

* born or suffered.
* if.
* busie, or a shrew of her tongue.
* to suffer.

* For, it is an ill thing, when a man wil suffer nothing, nor can *o* hold his peace.

* For, to bee willing to suffer nothing, not to bee able to hould ones peace, is evill.

o forbear to give answer.

Piety towards [our] parents.

Love your dear parents * with cheerfull piety.

* Take heed you offend not your mother, whil'ſt you will be * dutifull to your father.

* with piety, not ſick or ſorrowfull [viz. not enforced or constrained.

* Neither may you offend or diſpleaſe.

* good to your parent [viz. obedient and kinde to your father.

---

*The fourth Book * of morall Diſticks.*

* of Diſticks concerning manners.

The Preface.

WHoſoever [you are p that] * deſire * to lead * a quiet life;

* And not to have your mind q to cleave to vices, which * hurt

p which.

* cover.

* to lead or paſſe over.

* a ſecure life, or free from care, trouble or danger.

* Neither your minde.

q to be defiled or ſpotted with vice.

* are againſt [or contrary] to manners [viz. marre good manners.

the manners.

Remember * that these precepts bee read again alwaies of you.

You shall [ever] finde *r* something *s* wherin you may use your selfas a master.

* these precepts to be read again to you alwaies [viz. to read these precepts oft over.

r something in them.

s which may direct you as a school-master.

1

The contempt of riches.

Despise riches, if you * desire to bee *t* blest in your minde.

* Which covetous [men] admiring, are alwaies beggers.

* be willing.

t happy

* Which [riches] they that look up unto [or have in admiration] do beg alwaies, being covetous.

* Or, which covetous [men] who admire, do ever beg, or are ever needy and miserable.

2

To live * *according to nature* [*is*] *best.*

* to nature.

* The commodities of nature shall * never be wanting to you,

* Things necessary for the life.

* be wanting to you at no time.

If you will be content

tent with that which
* need requireth.

* use [viz. the preſent uſe, or neceſſity of nature requireth.

3

x *Things* [*are*] *to be don by reaſon.*

x Matters are to be managed or performed by wiſdome.

When you are *y* unwary, and *z* governe not [your] * matters by diſcretion,

y inconſiderate or not circumſpect.
z order not.
* thing [viz. ſubſtance.

* Call not fortune blind: *a* which is not.

* Doe not call fortune blinde [viz. doe not complaine of blinde fortune.
a which is not blinde, or not at all.

4

The love of mony [*ought to be onely*] * *for* [*our uſe.*]

* to uſe.

Love *b* a pēny: but love the * ſhew [of it] *c* ſparingly:

b money.
* form [viz. beauty of it, or the ſight of it.]
c not too much.

Which no * holie not honeſt man * deſires greedily to have.

* holy [man.]
* catcheth at greedily.

5

* *Spare not* [*your*] d *wealth in* [*your ſicknes.*]

[* See] you ſpare not.
d riches or goods.

e When you shall be wealthy, f remember to care for your body.

g A rich man being sick hath money: but he hath not h himself.

6

* *The correction of our father is to be born.*

* Sith that * when i you were a scholler i you have born sometimes the stripes of [your] master;

k Suffer the government of [your] father, * *al.* when he breaketh out to anger in words.

7

[*Those things are*] to be done [*which are*] *sure and profitable.*

Do [those] things which

e Whil'ſt you are rich, or have ſtore of goods.

f be mindefull to look to your health.

g A ſick rich man.

h himſelf [*viz.* to make much of himſelf with his money [or is not his owne man to command his money for himſelf.]

* A fatherly chaſtiſement is to be born.

* Whereas.

* you learning.

i you have been content to be breeched of your maſter.

k Be content to be chaſtned of your father.

* *al.* when he goeth out [or proceeds from words into anger [or to chaſing, or chiding.

l certain, undoubted.

which * are commodious : [but] againe remember to *m* ſhun [*n* thoſe]

* profit
m eſchew or avoid.
n thoſe things.

In which * there is errour, *o* neither is there certaine hope *p* of [your] labor.

* errour is in [viz. doubt, or which are doubtfull.
o and no certain hope.
p of the profit of your labour.

8

*We muſt give * cheerfully*

Grant * cheerfully * to him that asketh * what you can give.

For, * to have been beneficiall to good men, is *q* in part of [our] gains.

* willingly.
* freely.
* to [a man] asking [you.]
* [that] which you are able to give.
* to have don well [viz. been bountifull.
q a part.

9

*r A ſuſpicion [is] to be diſpatched * forthwith.*

* Sift out presently * whatſoever you ſuſpect.'

For, *ſ* thoſe things are wont to hurt [us]

r A danger or evill ſuſpected or feared.
* ſtraight-way [or presently.
* Diſcuſſe [viz. search out or enquire diligently.
* [that] which is ſuſpected to you [or of you] viz. to prevent the danger of it.
ſ thoſe evils

t which we look not to.
* first.

* *Venus* [viz. fleshly lust.]
u repressed.

* of *Venus* [the heathnish goddesse of wanton love.
* detaineth [viz. houldeth or annoyeth] you.
* Do not cocker [your] gullet or throat.
* a leman [or wanton friend] of the belly [viz. filling it, and nourishing lust.]

x most dangerous wilde beast, or worse than any wilde beast *y* determine or think.
z to be afraid of.
* all living creatures.

a I advise you.
* one [or onely] man to bee feared more of you [then all beasts] [for, no beast can so hurt us, as a wicked man.]
b to fortitude or valour.
* When as very great strength shall bee to you in [your] body [or very mighty strength

t which are neglected
* in the beginning.

10

* *Carnall lust is to bee* u *kept under by abstinence.*

When the damnable pleasure * of carnall lust * catcheth hould upon you,

* Pāper not [your] appetite; which is * a paramor of the belly.

11

An evill man [*is*] *the* x *worst wilde beast.*

When as you *y* propoūd to your self *z* to fear * all wilde beasts,

a I command you * to feare man alone more [then them all]

12

Wisdom [*is*] *to bee preferred* * *before strength.*

* When as you shal

be

be very ſtrõg of body

* See [*b* that] you be wiſe: ſo you may be *c* accounted a valiant man.

* Make.
b that you get wiſdome.
c deemed or judged.

13

A friend [*is*] *al. a phyſician of the heart.

* al. a ſure phyſician.

*Seek aid of [your] knowne [friends] if *d* bechãce * you com into adverſity:

* Ask help.
d perhaps, or peradventure.
* you labor, viz. with any evil, or be in any danger, diſtreſſe or grief.

* For, there is no better *e* a phyſician than a faithfull friend.

* Neither is any man a better phyſician.
e comforter.

14

*A contrite * ſpirit* [*is*] *f a ſacrifice.*

* A ſpirit [viz. a heart] broken [troubled or ſorrowfull for ſin.]

Sith you your ſelfe *g* are the offẽder, why dieth a ſacrifice for you?

f a ſacrifice acceptable to God.
g are faulty or guilty.

It is fooliſhneſſe to hope for *h* health by the death *i* of another

h deliverance, ſalvation or ſafety.
i of a beaſt ſacrificed for you.

thing.

15

A friend [is] to bee cho

k behaviour or conditions.

Jen by [his] k manners.

When you seek ou

* to you.

* for your selfe eithe

l a fellow.
m a true friend.

l a companion, or *m*
faithfull friend;

* Not the fortune of the man is to be asked of you, but [his] life.

* Not the wealth of the man, but [his] life is to be enquired of you.

16

* *Covetousnes is to be*

n shunned.

* Avarice,

n avoided.

* Vse riches gotten.

* Vse the riches which you have got ten: * shun *o* the name of a covetous [man.]

o flee.
o to be accounted covetous.

* Do riches profit you, if you abound being poor and needy [or] living miserably, or never having enough?

What * will riches doo you good, if having abundance you be ftil poore?

17

Pleasure [is] an enemy

** to reputation.*

If you * desire to keep an honest * reputation *p* whil'st you live,

* to fame, or to a good name, or repore.
* covet.
* fame, viz. name or estimation.
p during your life.

* See that you *q* flie in [your] minde [those things] which are the evill *delights of the life.

* Make.
q shun warily.
* joyes of life, as gluttony, wantonnesse, and the like.

18

** Mock not an ould man * although he doat.*

When you are * wise in [your owne] minde, mocke not at ould age.

For, whosoever is *old, *r* the understanding of a childe is in him.

* [See] you mock not [or laugh not at.]
* also [or even] doating.
* wise in minde [viz. in conceit.
* an old man [or very old.]
r he is a childe again, or hath but a childish understanding.

19

*Riches are * unstable : Art is t perpetuall.*

Learn *u* somthing : for,

* flowing away.
s cunning or science.
t remaineth stable.
u som art, or trade, or science.

x riches, or our state or substance.
* suddenly.
y abideth.
* and doth not forsake ever.

for, when x fortune goes back * of a sudde
Art [still] y remaineth, * and never forsakes the life of man.

20

* The manners [of men.]
z speeches.
* See through-ly [viz. consider well] being silent [or still.
a every ones talk.

Mens manners [*are*] *knowne by* [*their*] *z words.*

* Mark all things in silence, a what every one saith.

al. The same speech both doth hide the manners of men, and doth declare [them.]
b conceal [viz. if a man hold his tongue, or dissemble.

al. The speech of men doth both b hide [their] manners, and the same doth declare [them.]

21

Art [*is*] *to bee helped by c use.*

c exercise.

Exercise [your] study [still] although you have got * skill.

* the art [which you desired.]
al. so use or exercise helps the hand.
d practice.

As care helps the wit: *al.* so the d hand helps

helps use.

22

** The contempt of [this] life.*

* Let there be a contempt of &c.

Care not much for the times * of future destiny.

* of destiny [or death] coming on you.

He fears not death, who knowes [how] *e* to contemn life.

e to make no great reckning of life.

23

We must learn, and teach [others.]

Learn; *f* but of the learned: [and] your self *g* teach the unlearned.

f not of every one.

g teach the unlearned that which you have learned.

For, the *knowledge *h* of good things is to be *i* propagated.

* doctrine.

h of profitable things.

i spread abroad, or made common by teaching others.

24

*The * moderation of drinking.*

* manner [or, measure or regard in drinking.

Drink *k* that which you may [well] if you

k so much as.

you wil live in * helth

Pleasure is sometimes a cause * of evil diseases to man.

25

* *Condemn not what you have* l *approved.*

Whatsoever you have praisd *m* openly, whatsoever you have approved,

* Take heed you condemne not the same againe through the fault of [your] inconstancy.

26

[n *Be*] *circumspect* * *in both estates.*

* In [your] prosperity beware of adversity:

* Again, in your adversity remember to hope for better.

* sound [*viz.* healthfully.]

* of an evill disease [*viz.* of some great sickness to men.

* [See that] you condemn not.

l allowed or commended.

m before many.

* See lest you condemn this againe through the crime of lightnes, or with the imputation of inconstancy.

n Look well about you, or be very considerate.

* in both fortunes [*viz.* both in prosperity and adversity.

* Beware of those things that are adverse [or against you] in calm things [*viz.* in prosperity.]

* Again, remember to hope better in adverse things.

27

Wisdome increaseth by study.

* Cease not to learn: wisdom increases o by care.

* See you give not over.

o by daily study.

p Rare wisdome is * gotten by long experience.

p Singular.

* given by long use of time.

28

We must praise [others] sparingly.

Praise [others] q sparingly: for, who you have oft * commended;

q viz. untill you have fully tried them.

* approved of.

r One day wil shew what a friend he hath been.

r One time or other.

29

* *Be not asham'd to learn*

f Let it not shame you to bee willing to be taught the things which * you knowe not.

* Let it not shame you to learn.

f Be not ashamed.

* you shall be ignorant of.

not.

To know somthing is a praise: [but] *to be unwilling to learn, is a shame.

* to bee willing to learne nothing [viz. to bee ignorant still.

30

Wee must use things soberly.*

* to sobriety.

* Contention and pleasure is join'd with *wātonness & *wine.

* Strife is joyned, and pleasure [is joyned.

* *Venus* [viz. carnall lust or incontinency, venery.]

* *Bacchus* the god of wine, put for wine.

Imbrace in your minde that which is *good [in them] but flee contentions.

* dainty or pleasant, viz. truly pleasant.

31

*We must not trust * men who are sad and silent.*

* [men] sad, and holding their peace.

Remember to shun *them who are dejected in mind, & silent.

* [men] cast downe in minde [viz. commonly sad] and still [or close, or of no words.]

* Where the river is calm, the water peradventure *t* lies more deeply hid.

* Peradventure the water lies hid more deeply, where [or in what part] the river is calm. *t* is more deep.

Con-

32

u Condition [is] to bee compared to condition.

When *your eſtate diſpleaſeth you,
x Look upon [the fortune] of another [man] * how much you are worſe.

* Lot [viz. eſtate.
u Wee are to compare our eſtate with the eſtate of others.
* the fortune of your matters [viz. going or ſucceſſe, or the meanneſſe of your eſtate.
x View or conſider.
* by what difference or danger you are worſe [than hee, viz. whether there bee not others in much worſe caſe than your ſelf.]

33

Nothing [is] to bee attempted beyond [our] ſtrength.

* Attempt that which you are y able: for,* to go neer to the ſhoar with rudders,
z Is ſafer by much, then to * hoiſe up the ſail into the * deep.

* Try, or make triall of.
y able to atchieve or perform.
* to catch at the ſhoar [viz. to rowe by the ſhoar, or ſea-ſide.
z Is much ſafer.
* ſtretch out, or ſpread abroad
* deep [ſea] viz. the main ſea.

34

*Wee muſt not contend * uniuſtly with a a iuſt [man.]*

Contend not b wickedly

* unequally.
a an upright [man.]
b malitiouſly, or of purpoſe.

kedly against a just man:

For, God ever *c* revēges unjust *d* angers.

c punisheth.
d contentions or dealings [viz. such wrongs.

35

* Both estates are to be born alike.

* Either fortune is to be born equally.

Lament not in cōplaining, * whē [yo'] goods are taken away:

But rather *be glad if * it befall you to have [any thing left.]

Read the first verse, *Noli mœrere quærendo* [or *dolendo*.]
* your goods being taken away.
* rejoyce.
* it happen to you to have [any thing to enjoy.]

36

What we must bear from a friend.

* It is a grievous losse to lose the *e* things which we have.

There are *f* some things which it becoms a friend to bear patiently.

* To lose by losses [or damages] the things which are [to us] is a grievous losse.
e our goods.
f certain things [viz. words] and lesse injuries.

37

Wee must not trust g the

g viz. to live long.

time.

time.

* Promiſe not unto your ſelf *h* long times of life :

* Do not promiſe.
h to live long.

[For] whitherſoever * you goe, death follows [you] * *al.* as the ſhadow [followeth] the body.

* you enter in.
* *mors corpus ut umbra.*
al. as the ſhadow of the body.

38

With what things God is to be i pacified.

Pacifie God with *k* frankincenſe : * let the calf growe up for the plough.

* Think not to pacifie God, whil'ſt * he is ſought to be appeaſed *l* by ſlaughter.

i appeaſed.
k incenſe [viz. burning incenſe] to him.
* ſuffer the calf [that] hee growe up for the plough.
* You may not beleeve.
* it is ſacrificed to him, or an attonement is made.
l by ſlaughter [viz. by ſacrifice made by the killing of beaſts, or by blood.

39

** When you are hurt of mightier men, m diſſemble [it.]*

* Give place to fortune

* [you] being hurt.
m hide your grief, making no ſhew of it.
* [You] being hurt, give place to fortune.

tune * when you are hurt: yeeld * to the mightier.

* being hurt, viz. of fortune.
* to a mighty [man.]

al. He that could hurt [you] will be able to profit [you] sometime.
* sometime, *Ladere qui &c.*

al. He that can yield will bee able to profit [himselfe] *in the end.

40

Correct your self.

When you shall * offend in any thing, * checke your selfe *n* forthwith.

* sinne [or doe amisse] any thing.
* correct or reprehend.
n incontinently.

[For] when you *o* heal wounds, grief is a *p* medicine of grief.

o cure.

p remedy, phylick, or cure, viz. one grief cures another.

41

A friend being changed [is] not to be dispraised.

* [See that] you never condemn your friend *q* after a long time.

* You may condemn [or dispraise] never.

q after long friendship, or after hee hath been your friend long.

Hee hath changed [his] manners: but remember * [his] first love.

* the first pledges [of his love, or of your love.]

The

42

*The beſtowing of kindneſſes [is] to bee *conſidered diligently.*

* attended.

* The more beholding you are for kindneſſes, bee ſo much more thankfull;

* By how much you are more acceptable in duties [or kindneſſes] bee more dear. or, to the end you may bee more deare, bee more thankfull in kindneſſes.

Leſt you gette the name* of an unthankfull companion.

* of a looſe office.

43

Take away ſuſpicion.

* Beware of being ſuſpicious; leſt you be ever miſerable:

* [See that] you take heed, leſt being ſuſpected [or ſuſpicious.]

For, death is r moſt fit for fearfull and ſuſpicious men.

r better then life.

44

ſ *Humanity [is to bee uſed] towards ſervants.*

ſ Curteſie or compaſſion.

When you ſhall buy ſervants for your owne uſes,

And **call** them
* servants. * slaves, yet remẽber
* them to be men, not beasts. * that they are men.

45

* See you omit not, or let not slip. * *Omit not the occasion of a matter* [*which is*] *commodious.*

The first occasion
* to be snatched at. is * to bee taken * pre-
* the first of all, or very quickly. sently of you;
z after, or too late. Lest you seeke z a-
gain the things which
* now before. * [even] now you
neglected.

46

* We must not rejoice. * *We are not to reioyce at the sudden death* [*of wicked men.*]

Rejoyce not at the
sudden death of evill
[men.]
* Happy men. * Good men also
w hath been blameless. dy, whose life w is
without fault.

47

** Let the poor man beware of a coũterfet friend.*

* A poor man let him shun.

* When you have a wife but no goods, & she is in an evill name,

* When a wife is to you, neither riches, and [her] fame doth labour [viz. shee is reported to be lewd.

* Accoũt the *x* hurtfull name of a friend to be shunned.

* [See that] you account [or beware of those who haunt your house under pretense of friendship.

x noisome.

48

* *Adioyn study [still.]*

* Ioin.

When it befals you to knowe much by your study,

* Shunne to bee ignorant to be taught [viz. of thinking that you knowe not how to bee taught any more.

See you bear many things [mo]; *beware of being over-proud to be taught.

y Shortnes is a help to memory.

* Marvell you?

z so.

* naked [without eloquence.

49

y Brevity [is] friendly to memorie.

a sentences.

al. Brevity hath made this [viz. mee to write them in naked words] the sense [viz. necessity to expresse the sense] hath made me to joyn them two & two [or two together.

* Wonder you that I write verses in [z such] *bare *a* words

al. Brevity hath çau-

Read *Hæc brevitas, sensus, &c.*

* these [verses] viz. meete to write them in verse.

y by couplet or Distichs.

sed * these, the sense hath made me to join them *y* two & two together.

---

a Speeches.
b of wise-men, as they were accounted.
* of the Grecians.
al. were.
* collected.
al. howsoever or every where.
c by some smattering Grecian I knowe not who.
* little Grecian.
* *Erasmus* being the interpreter.
d Wise speeches.
* the Corinthian.

a Sayings *b* of wise [*men*] **among the Grecians*, as they *al* are ac*counted*, * *gatherd* al. *wher*soever it hapned, *c* by what * smattering Grecian I knowe not, or rather fained; *expounded by *Erasmus*.

[*d Sayings*] *of* Periander * *of Corinth.*

e all men in that which is good *f* dangerous.

* mortall.

g the same that you were in prosperity.

PLease *e* all [men] Rashnes [is] *f* perilous.

Pleasures are alway * transitory: but honours are immortall.

Bee *g* the same to your

your friends * in adversity. * using adverse fortune.

Filthy gain [is] * a very vile thing. * the worst thing.

Conceal your *h* misfortune; lest you * please your enemies. *h* mishap. * affect your enemies with pleasure, viz. cause your enemies to rejoyce.

* Stick to the truth. * Cleave to.

* Hate violence. * You shall hate, or [see that] you hate.

Moderate [your] pleasure.

Follow after *godlinesse. * piety.

Abstain from vices.

* Be pitifull to suppliants. * Be mercifull to [men] humbly beseeching [you.]

Vse the * company of wise [men.] * custome [or acquaintance, or familiar company.

Have good [men] in * estimation. * price.

Flee *i* dishonesty. *i* reproach.

Doo those things whereof *k* it cannot repent you. *k* you shall have no need to repent.

l Imitate that which *l* Follow.

is just.

Honor * them that deserve well.

Hate m calumny.

Change [your] counsell when you have n erred.

Shew your selfe [kinde] to all.

Doe whatsoever p you have promised.

Do [those things] which are just.

q Give place to princes.

Abstain r frō an oath

Praise s honest things

t Repay a benefit.

u Rest is a good thing

Instruct [your] children.

* Hate contention.

x Heare [those things] which appertain unto you.

An-

y [men] deserving well.

m malitious accusation.

n done amisse.

o Offer.

p you shall promise for, whatsoever you shall promise, doe.

q Yeeld to chief men.

r from swearing.

s things praise-worthy.

t Requite a kindnesse.

u Quietnes is good.

* You shall hate strife.

x Observe or mark.

Anſwer *y* in time. *y* in fit time.

* Do not envy any one. * [See] you envy not any one.

* Govern your eies. * Moderate you looks.

z Cheriſh hope. *z* Make much of.

* Be affable. * Bee eaſie to be ſpoken to, or be courteous, or cheerfull in ſpeech.

Keep * long friendſhip. * long-laſting, or perpetuall friendſhip.

Follow concord.

* Speak not to pleaſe * You may not ſpeak to [or for] favour.

* Truſt not the time. * Credit not [or give not credit to] the time.

Reverence [your] * elder. * ſeniour.

Grieve not for *a*l-very matter. *a*l any, or whatſoever you will

Spare, *a* as [being] immortall. *a* as [if you were] immortall.

Hope, as [beeing] mortall.

Bee not *b* lifted up with glory. *b* puffed-up with [vain] glory.

c Give place to great [men.] *c* Yeeld.

d Think of mortall things. *d* Think your ſelf to bee mortall [or of your mortality.]

Doe

* [See] you do not injury the former.
* Laugh not at.

* Do not injury first
* Mock not a dead [man.]
* Advise blamelesly
Neglect not your self.

* Give counsell, or ask counsell.

* Dy for [your] Country.

* Desire death, *viz.* bee ready to dy.

* Breed children of
* ingenuous women.

* Create [*viz.* beget.
* of women of a good stock, or honest.

* Conceal a secret.

* Hide a secret thing.

e Wait for a fit occasion [for every matter.]

e Expect the opportunity.

f thriftily or wisely, for your owne good.
* Flee.

Give *f* with profit.
* Avoid grief.
Vse [your] friends
Delight [your] friends.

g Proverbs or wise sayings.

[g *Sayings*] *of* Bias.

Behould your selfe in a glasse: and if you shall appeare fair, doe those things which may *b* become your beau-

b beseem.

beauty; but if [you shall appear] *i* hard favoured, recompēse that by faireneſſe of * conditions, which is * wanting in your beauty.

i foul, ill favoured, or without beauty.

* manners.

* leſs in face.

Speak not evilly * of God: but *k* hearken what he is.

* of the divine power.

k hear or enquire.

Hear many things: ſpeak * few.

* few things.

Vnderſtand * before, and then come to [your] work.

* firſt.

* Praiſe not an unworthy man for [his] riches.

* You ſhall not [or you may not] praiſe.

l Draw [men] by perſwaſion, not by force.

l Take or catch.

* Get modeſtie in youth; but wiſdom in old age.

* Get indeed modeſty.

[*Sayings*] *of* Pittacus m *the Mitylenian.*

m of Mitylene.

* Tell not before of thoſe things which you are about to doe: for, beeing *n* fruſtrate, you ſhall be laught at.

* You ſhall not foretell.

n deceived of your hope or purpoſe.

Reſtore *what hath been committed to you in truſt.

* a thing laied down, viz. the pledge or gage.

Being hurt by your familiar [friends] in *o* ſmall matters, * bear [it.]

o very little.

* you may bear it.

* Rail not on your friend.

* Speak not ill to your friend.

* Governe [your] wife.

* Rule over [your] wife.

Expect thoſe things from [your] children which you ſhall do to your parents.

Be not ſlothfull.

Contend not with [your]

[your] parents, although you speake *justly.

* just things.

*Bear not rule before you have learned to obey.

* [See] you rule not, or you may not bear rule.

Mock not *p* an unfortunate man.

p a man having any mishap.

Take heed you *covet [not] those things which cannot be don

* desire not earnestly.

*Haste not to speak.

* You shall not make haste, or hasten.

Knowe your self.

Worship *God before all things.

* the divine power.

Reverence your parents.

*Restraine [your] pleasure.

* Keep-in or keep-under.

Think not an enemy [to be] a friend.

Bee not a judge among friends.

Let not your tongue run before your *wit.

* minde.

Obey

Obey the lawes.

* [Let] not any thing [bee] too much.

* Nothing too much

Hear willingly.

al. Let loose an enemy.

al. Dissolve enmities.

* Lead a wife.

* Marry a wife of [your] equals; lest, if you marry [her] *q* of richer, you get your selfe masters, not kinsfolks.

q lords, not kinsfolks by marriage or alliances.

r Wise speeches of. *s* of Lydia, or of Lyndia.

[r *Sayings*] *of* Cleobulus *s the Lydian.*

t proud.

Bee not *t* lifted up at any time.

* Roule over, &c.

* Read-over books.

Iudge justly.

* Temper.

u from raling.

* Restraine [your selfe] *u* frō evill speaking.

x by forbearing.

Overcome your parents *x* by patience.

Reject not an inferiour.

y Cast not rashly.

y Cast not your selfe head-

head-lõg into danger.

* Love the things of your friend, & keep them even as yor own

* [See that] you love.

* Do not to another that which you hate.

* You may not do to another [that thing] which you hate.

* Threaten not anie [man] for, it is womanish.

* [See that] you threaten not

Go sooner *to poor then to rich friends.

* to infortunate friends then fortunate [viz. to friends in adversity, then in prosperity.

*A touch-stone [is] a trier of gold; gold, of men.

* A stone [is] a declarer of gold, gold [is a declarer] of men.

A lying z calumny *hurts the life.

z slander or calumniation.
* corrupts.

Whosoever [is] prudent and wise, hateth liers.

* Have a care of [your] house.

* Doo [or look to] the care of your house [or private estate.

Instruct [your] children a most dear unto you.

a are so dear unto you.

b Doe well to good men.

b Bee beneficiall, or dooing good.

men.

c Be not suspicious.

c Cast away suspicion.

* Remember a benefit, &c.

* Be mindfull of a kindnes received.

* [See] you do not covet other folks things.

* Covet not other folks goods.

d Nothing [ought to be] more pretious then our vow [to God.]

d Nothing [is] more pretious then [our] vow.

e Wise speeches.

[e *Sayings*] *of* Chilo *the Lacedemonian.*

* Knowe thy self.

* Knowe your self.

Exercise temperance.

Obey the time.

Please the multitude

al Be of approved manners, viz. be mannerly.

al Be approved for [your] manners.

* [See] thou hate false accusations.

* Hate calumnies.

* Envy not mortall things to any man.

* Envy no man [for] mortall things.

Fly dishonest things

* Prepare [your] substance justly.

* Get [your] goods justly.

Vse

f Vſe wiſdome. *f* Be wiſe.
* Be not ſuſpicious. * Suſpect not any thing.
g Be not burdēſom. *g* Be not over-chargeable or troubleſome to others.

* [*Speeches*] *of* Solon *the Athenian.* * [Wiſe] ſayings.
Worſhip God.
* Help [yor] friends. * Succour.
* Maintain the truth * Suſtain.
Obey the lawes.
Moderate [your] anger.
* Hate wicked men * Purſue wicked [men] with hatred.
Reverence [your] parents.
Envy no man.
Swear not.
Think that which is juſt.
Praiſe vertue.

[*Wiſe*] *ſpeeches of* Thales *the Mileſian.*
Honor the prince.
h Be like your ſelf. *h* Be conſtant in good.

Take in good part that *which you have
Follow after glory.
Love peace.
* Cast the whisperer out of [your] house.
* Try your friends.
i Promise no man.
k Abstain from vices.
* Have a care of your life.
* Be praise-worthy amongst all.

[*l Sayings*] *of wise men* * *out of* Ausonius *verses: and in these the last sentence is almost always double, and is comprehended in a* m *Distick.*

Profit never *n* disagrees from * honesty.
o [He who is] more * rich, is more careful.

* which is present.

* Cast out of your houses.

* Prove.

i Promise no man that which you cannot well performe, or on another mans word.
k Take heed of sinning.
* Do the care [*viz.* have a due regard.

* Be praised [*viz.* live commendably] with all.

l Speeches.
* out of the verse of *Ausonius.*

m two verses of one matter together.
n dissents or differs.
* comelinesse.
o More rich, more carefull.
* blessed.

To wish death [is] evill: [but] to feare [it] is worse.

See that * you desire that which is necessary. * it list [you to do] viz. that thing like you.

* Beeing terrible to many, beware of many. * [You] being terrible to many [men.]

If fortune thunder, beware * of beeing drowned. * to be drowned.

If fortune * favour, beware * of beeing lifted up. * help. * to be lifted up.

[*Sayings*] *of* Bias *in heroick verse.*

What [is] the *p* summe of goodnesse? *p* chief part of &c.

* A good conscience. * A minde which [is] privy to it self of right.

What is the greatest *q* destruction to a man? *q* mischief.

Onely another man.

Who is rich? Hee that covets nothing.

Who [is] poor? The covetous man.

* What dowry is the fairest to matrones?

* What dowry is the goodliest dowry for matrons? A chast life.

What [woman] is chaste? *r* [The woman] of whom fame is afraid to ly.

r A woman of good report.

What [is] the work of a wise [man?]

* To be unwilling to hurt.

* Not to hurt when he may.

What [is] the property of a fool? * To desire to hurt when he cannot.

* Not to be able, and to will to hurt.

[*Sayings*] *of* Pittacus *in Iambick trimeter verse.*

* be ignorant [how.]
s shall not.
t to keep silence.

He will * not know to speak, who *s* will not know [how] *t* to hould his peace.

u commended.

I had rather be *u* approved

proved of [one] good man, then of many x evill men.

x bad.

A mad [man] envieth * proud men in prosperity.

* proud-happy men, or men happy being proud [viz. men proud for their prosperity.

A mad man laughs at the grief * of men in misery.

* of unhappy men [viz. men in any misery.]

y Whosoever [you are that] * have made the law, obey the law.

y You that have made the law, obey the law.
* established.

You may get * many friends * in prosperity.

* moe.
* [your] estate being prosperous.

* You can z approve but a few friends * in adversity.

* You may prove few friends [viz. to be sincere] or, that there are but few.
z try or finde.
* matters going crosse.

[*Sayings*] *of* Cleobulus, *in Asclepiade verse.*

* By how much more it may be lawfull, let it list you lesse by so much.

* The more you may, do the lesse.

* undeserved wretch [viz. following prosperity without just cause; or, waiting on adversity.

Envy is the * causeless wretch of fortune.

No man * will long remaine happy in * wickednes.

* will bee long [viz. rejoyce long.
* crimes.

* Pardon many things to others; nothing to your self.

* [See that] you pardon [viz. be severe.

Every one [that] spares good men, will destroy bad men.

a The praise of Ancestours is not given to their posterity.

a Glory is not given to the merits of the ancestors.

* A dishoneſt fame is given oft to the lesse [or successors: viz. the disgraces of the parents are objected to the children.

* [But] a disgracefull name is oft given to the posterity [viz. from the ancestors.]

[*Sayings*] *of* Chilo, *in Choriambick verse* [*consisting*] *of three Choriambicks & an Amphibrach.*

* I nill.
a fear me.

* I desire not [that my] inferior * should fear me, & [my] * superiour should despise me.

Live

Live mindefull of death; *al.* that you may be also mindefull *b* of salvation.

al. how soever you be unmindfull of health.
b of health.

* *al.* Overcome all sorrowes, either *c* by [your] minde, or by [your] friend.

* [See] you overcome.
al. [Bee] overcomming [or vanquishing] all sorrowfull [things.]
c by wisdome, or by a good heart.

If you do any thing well, * you may not make * mention of it.

* it is not lawful to make mention of it [vainely or proudly.]
* remember it.

That youth is more grave, which is like to ould-age.

[That] old age [is] * pleasing to a man, which is like to youth.

* acceptable or welcome.

[*Sayings*] *of* Solon, *in Trochaike verse.*

I call the life then blessed when the *d* fates are finished.

d destinies are finished [viz. when a man hath finished all his daies.

* Let the husband match [himselfe] to a

* The like or equall husband let him yoak [himselfe] to an equall [or meet wife.]

fit wife: that which is unequall, disagreeth.

True honours *will never com by chance.

* Reproove [your] friend privily: but praise him openly.

* It is a farre more goodly thing, To be made, thā to be born, a Noble-man.

e If there bee a certain *fortune decreed, *f* what will it profit [us] to take heed before?

Or, if all things bee uncertain, what *availeth it to fear?

*will not ever bee of a gift by chance [viz.] True honour is the reward of vertue, not comming by chance.

* [See that] you reprove.

* It is a more faire thing by much to be prepar'd [viz. made noble for vertue] then to bee created [viz. borne] Noble; that is, of Noble parents.

e If our destiny be certainly appointed.

*lot.

f what good will it doe us to beware?

*is it convenient?

[*Sayings*] *of* Thales, *in Pentameter* [*verse.*]

Being bould [to attēpt] any filthy thing, fear your self without [other]

[other] witnes.

The life perisheth: the glory *g* of death dieth not.

g of things well done liveth after death; or of an honorable death.

Forbear to *h* tel that which you * will doo.

h shew.

* shall be about to doo.

It is * a torment, If you fear [that] which you cannot overcom.

* a cruell.

O [my] enemy, when you chide mee *i* truely, * you do mee good thereby.

i honestly and faithfully.

* you help me so.

[Let there be] nothing too much. It is enough: let not * even this be overmuch.

* al so this [enough] bee too much.

[Heer] follow verses of Mimus Publianus, corrected and * expounded by Erasmus.

EVery thing * that happeneth by wishing is * anothers.

You may expect * from one [that] which you shall doo *k* to another.

The minde that knows *l* to fear, knows to attempt [a matter] safely.

* Agreement makes * weak helps strong.

Love * is taken in hand * at our own pleasure : [but] * it is not [so] laied away.

A woman *m* either loves or hates : there is no third.

Suspicion * inclines strong-

made clear.

whatsoever happeneth by wishing, and not by our owne fury or endeavour.]

strange [and none of our owne.

from another.

to any one, or to any other.

o fear and prevent a danger.

Consent.

lowe [or small] aids firm.

is taken or entred into.

by the arbitrement of our minde.

it is not put away.

s is vehement either in love or atred : there is no mean.

[is] stout [or] ready.

ſtrongly to the * worſe part. * ſad [or ſorrowfull part [as we uſe to ſay, Hee that is in an ill name is half hanged.]

It *n* behoves [you] to look to [that] wch you may loſe. *n* concerneth.

o If you * bear with the faults of yor friēd, you make [them] yor owne. *o* If you doe not admoniſh your friend of his fault. * bear.

Bitter ſervitude is *p*ſtrāge to * a free-man *p* uncouth. * an ingenuous man.

Hee that *q* contends with a drunken [man] hurts * him that is abſent. *q* ſtriveth. * [a man] beeing abſent [or away.]

A lover being angry * maketh many lies to himſelf. * lieth many things to himſelfe [viz. ſaith with himſelf, hee will do many things which he doth not after.

The covetous [man] himſelf is the cauſe of his owne miſery.

A lover knows what * hee deſires: but hee knowes not * what is good for him. * he may deſire. * what hee may favour [viz. what may be holeſome or profitable.

A lover dreameth of [that] which he r suspects being *awake.

* Every rumour is sufficient s to calamity.

Love cannot be wrested away [by force:] it may * slip away [by little and little.]

You may * withdraw anger from a lover by tears.

When t a woman is u openly evill, then * onely she is good.

You may easily x catch a covetous [man] y when your self are not * so.

z To love, and to be wise [together] * is scarcely grãted to god.

A covetous man doth nothing wel, but when he dieth.

r imagineth.
* waking.
* Whatsoever rumour or report
s to make any ill matter to bee beleeved.
* slide away.
* redeem [viz. pacifie the anger of a lover.
t a wicked woman.
u manifestly wicked.
* at length.
x deceive.
y if your self be not covetous likewise.
* the same.
z No man can love, and bee wise together, or to be in love.
* is granted scarcely.

Age

Age *a* ſhewes it ſelf, *whil'ſt it is cunningly concealed.

a will ſhew it ſelf.
* whil'ſt it is hid craftily.

A covetous man grieveth for loſſe, rather then a wiſe man.

What evill * would you wiſh to a covetous man, * but that he may live long?

* can you.
* unleſſe, or except [viz. what greater evill then to live long?

* It concerneth you, not to give any credite to a grieved minde.

* It behooveth to credit nothing to a grieving minde.

[That which is] another mãs [pleaſeth] us: * ours pleaſeth others more.

* our owne thing.

To love is *b* a fruit to a young man; [but] a fault to an old man.

b a matter profitable.

When an old woman plaieth, ſhee maketh * ſport for death.

* dainties [or pleaſures.]

* *c* The ſame who maketh the wound of love

* The ſame [man.]
c He that maketh &c.

love, cureth it.

He that judges *rashly, makes haste *to repentance.

*Prosperity getteth friends: *adversity trieth them.

*A dicer, the better hee is in his art, *is so much the worse.

[Overmuch]* bending breaks a bowe: [too much] *slacking [hurts] the minde.

d That which is need full is twice *welcom, if you offer [it] *e* of your owne accord.

He *craves a *kindnesse unjustly, who knoweth not to give [any.]

f It is good to looke upon things to bee avoided, in another mas evill.

To

* quickly.
* to repent.

* fat things.
* adverse things.

* By how much a dicer is &c.
* he is the worse by so much.

* intension.

* remission.

d If you offer freely that which is &c.
* acceptable.
* frankly.

* asketh.
* benefit.
* for hee that knoweth not to give a kindnes, asketh unjustly.

f It is good to bee wise by another mans hurt.

To receive a benefit, is to sell liberty. *g* kindnes [or good turn.]

b The hour is good to none, which is not evill * to some. *b* The time. * to no [man.] * to some man.

* To dy at another mans pleasure, is to dy twice. * For to dy by the arbitrement or award of another.

Hee receiveth moe kindnesses who knows to requite [a kindnes]

You sin doubly, when * you further an offender. * you fit your service to [a man] sinning.

A good minde beeing hurt is much more grievously angry.

That is a good death to man, which *i* extinguishes the evils of life *i* utterly putteth out, or maketh an utter end of.

Hee hath received a benefit *k* in giving, who hath *l* given to a worthy man. *k* in his giving a benefit. *l* given it.

*Love is made *m* sweet by * *Venus.* *m* pleasant.

by * alluring, not by n command.

A good * man never fits [his] * service to one doing amisse.

Hee that saith * that he hath given a benefit asketh [one.]

The * joyning together of affections is the greatest kinred.

o To give a benefit of, is to teach to requite.

p To imitate the words of goodnes, is the greater wickednes.

A good * name q is more safe for a man, then money.

r A good thing, although it be suppresst, is not * extinguished.

Hee overcommeth twice, who overcoms him-

* flattery or fair inticement.
n compulsion.
* minde.
* accommodates obedience to [a man] erring.
* pliantnes.
* himselfe to have given a benefit.
* conjunction of minde.
o To be oft beneficiall.
p To make a shew of goodnes.
* opinion [of any man.]
q is better.
r A good thing, as truth or justice.
* quenched.

himself in victory.

A bountifull man even deviseth an *occasion of giving. * cause.

Hee is twice slaine, who ſ perisheth by his owne weapons. ſ is slain.

He sleeps wel, who perceives not * how badly he sleeps. * how ill.

* A duetifull man in misery is the fault ſ of good [men.] * An officious wretch [viz. a good man. ſ of good men [who regard him not] or to whom it is imputed.

A good *name *shineth [even] in darknes * fame. * obtaineth the proper splendour [or brightnes.]

Things * well devised, * although they slip out of [memory] [yet] they dy not. * well thought of [viz. seriously pondered.] * if they fall out.

* The guilty man loseth his money well, when hee giveth it to the Iudge. * The hurting [person] or offender.

Whosoever * spares bad [men] hurts good [men.] * shall spare.

u A more exact or strict justice is next unto the right justice.
* good.

u Severity is next to the * perfection of justice.

x Good men are soon pacified.

x Anger soon dieth with a good man.

* dishonesty.
* shewes [or declares, *viz.* prevents a danger.]

It is a good * shame which * foreshewes a danger.

* aids [or succours, *viz.* favour from others, or mercy.]

Mercy gettes good * helps.

y makes them vile, or lesse esteemed.

Custome of good things *y* is the worst.

z When you are bountifull.

z When you give a benefit to worthy mẽ, you binde all.

Chiding in adversity is cruell.

* of taking heed.
* dimitted or let go.

There is no occasion * of warinesse to be * let passe.

* you shall give alwaies [*viz.* are alwaies giving.

To whom * you have given alwaies; when you deny, you command [him] * to take by violence.

* to snatch.

An

An intemperate sick man makes the physician *a* cruell.

a most sharp.

Whose death friends expect, they hate his life.

No man *b* returneth speedily into favour with an enemy.

b will over soon trust his enemy.

Danger comes the sooner when it is contemned.

* A chaste matrone commands her husbād by obeying [him.]

* A matrone chaste to [her] husband commands by obeying.

The glory of a proud [man] * is soon made [his] shame.

* is made quickly his ignominy

You may * better overcome by counsell, then by anger.

* overcome better.

Patience is a remedy * for every grief.

* to.

When vices * doe good, *c* he offends that

* Do profit, he sinnes.

c he is not wise, or hurteth himself, that doth well. This is carnall counsell, unless rightly understood.

doth well.

It is lighter to bee *d* contemned, then to be smitten for folly.

A pleasant companion in the way is * in stead of a chariot.

* The delights of wicked men * do soon turn to [their] destruction.

He that desires death leaves * a blemish to [his] life.

* Hee that may doo more thē is meet, *wil desire more then is lawfull.

e The later day is a schollar of the former.

f To chide when there is need of help, is to condemn.

War is to bee * long prepared, that you may over-

d contemned for vertue.

* for a chariot [*viz.* making the way light.
* The pleasant things, or felicity.
* doo fall soon.

* a crime [*viz.* blames his life.

* To whom more is lawfull.
* doth will [*viz.* usually.

e Every day that comes may be taught by the former: that is, learn something by it.
f To chide a man who hath need of comfort, is to condemn him.

* prepared long.

overcome the sooner.

You have said * all kinde of evill, when you have called a man an unthankfull [man.]

* all evill speeches.

Speake not ill of [your] enemy, * although you think [it.]

* if.

To deliberate of profitable things, is the safest delay.

Griefe decreaseth, where it hath not * that it can increase.

* [matter] whereby it may increase.

* That a woman can forget to weep, is a lie.

* A woman to forget to weep, is a lye; viz. To say that a woman can forget to weep.

Concord is made dearer by discord.

[That] is to be long deliberated of, which is to bee determined [but] once.

*We ought g to have a difficult eare * to receive criminous accusations.

* It behooveth. g not easily to beleeve crimes. * to crimes.

The * state of death is the best, whil'st the life is * pleasing.

b Gain with an evill report is to be accounted losse.

The valour of the souldiers consists in the counsell of the captain

* Fear that *i* which a day gives: it cometh quickly *to tak't away.

* *al.* A thing let slip, which is not knowne, is not lost.

Grief compels even innocent [men] to ly.

Fidelity is *wel performed; even *k* to sin.

*Speedinesse it self in [earnest] desire is delay.

A wise man amends his own [fault] by the fault of another man.

* condition.

* acceptable or sweet.
b Lucre with discredit.

* [See that] you fear, *al.* hould that.
i which cometh by chance: for, it is soon gon.
* to snatch.
[* That which is] dismissed.
al. That which is not knowne, is not lost.

* performed rightly.
k in concealing sin sometimes.

* Yea, speedinesse.

ℓ Cogitation is both wanting & over-much *to men in misery.

ℓ Serious consideration and thoughts.

* to miserable [men.]

* To forget even that which you knowe, is sometimes expedient.

* It is expedient sometimes to forget even that which you knowe.

Fortune is made a goddesse, m from the gain of men.

m by.

To eschew covetousnes, is to n overcome a kingdome.

n winne.

* A banished man, that hath no house, is as a dead man without a grave.

* Where there is no where a house to a banished man, he is as a dead man without a grave.

Even they that doo injury, hate injury.

* It is meet to take away a dart, not to give [it] to an angry man.

* It becometh.

[For a man] to deny himself to his countrey, is to suffer banishment.

Even one haire hath its owne ſhadow.

o to live ever in fear.

O how miſerable is it *o* to be made ould by fearing.

* hath fidelity in counſell.
p indifferent or juſt.

He that * is faithfull in counſell, is *p* equall even to his enemy.

q [men] in high places.
* more grievouſly.

A fall hurteth them who are *q* on hy * much more eaſily.

* wherein can he preſerve himſelf.
r in all other things which remain.

He that loſeth his fidelity, * how ſhould hee preſerve himſelfe *r* in the reſt?

ſ When fortune flatters.
t inſnare us.

ſ Fortune, when it flatters, coms to *t* catch [us.]

u more eaſily.

You may *u* ſooner finde fortune, then retain [it.]

* fair.
* dumb.

A * beautifull face is a * ſilent cõmendation.

He is asked in vain, who cannot * have pity

x be mercifull.

It

It is a deceit to receive [that] which you cannot restore.

* Fortune maketh [him] a fool, whom it cockers too much.

* Whom fortune cherisheth too much, it makes [him] a fool.

Hee confesseth * the fact, who flies judgmẽt

* the hainous deed.

* Wickednes in prosperity is the calamity of the best [men.]

* Happy [or prosperous] wickednes, viz. wicked men in prosperity.

* Beare, and blame not, that which cannot be avoided.

* [See that] you bear, and blame not.

Future things [so] x fight, that [yet] they suffer themselves y to be overcomne.

x indanger us.
y to be prevented by wisdom

Patience * oft hurt is made fury.

* hurt more often.

Fained things will soone returne to their owne nature.

He that loseth his *fidelity, can lose * no more.

* faith or faithfulnesse, or credit.
* nothing beyond.

Easi-

z Easinesse of minde snatcheth us unto the part of folly.

a Faith, as the soule, never returnes thither from whence *it is gon away.

No man ever loseth his fidelity, but hee b that hath it not.

Fortune * is not content to hurt any man once onely.

Where angrinesse dwels with power, it is [as] b the lightning.

* You will in vaine seek youth again, when you come to ould-age.

A false * reproach is a malitious ly.

*It is the part of all [men] to bee out of hope c to rule the nature of a woman.

z Easinesse to bee perswaded or over-ruled, soon drawes us to folly.

Fidelity.

it hath gone away, or depar-ed.

who hath ever been perfidi-us.

is content to hurt no man nce.

thunderbolt.

You will require againe, in ain, youth, when it is comn ould-age.

evill speech.

To rule the nature of a wo-an, is of all men to despair.

o govern.

Bear difficult things; that you may bear * the easie more lightly.

* easie things.

Fortune * doth not more availe any man, then counsell.

* doth prevaile more to no [man.]

Fortune is like glass; * wch is sooneſt broken when it [most] shines.

* which is broken when it shineth.

Bear * a discommodity; that you * maie enjoy a commodity.

* that which hurteth.
* may carry away that which may profit [you]

Fortune, which no man sees, maketh *d* acceptable.

d not envied.

Frugality is the *e* misery of a good * name.

e hurt.
* rumour.

It is a grievous prejudice which * cã have no judgement.

* hath not judgement.

The * anger of a good man is most * vehemẽt.

* ang ineſſe.
* grievous or sore.

* He hath a sore punishmẽt of mind, whõ it repẽts after the deed

* There is a grievous punishment of minde [to him]: or, the punishment of minde is great to him.

A wise and constant.
hath not a doubtfull sentence

f A grave minde * hath no doubtfull opinion.

dangerous or unrecoverable.
lieth hid under an aspect [viz.
beautifull countenance.

Every evill is *g* grievous, which * is hid under a shew of good.

happeneth whereof wee have
ad no experience, hurts more
ievously.

Whatsoever * falles out, whereof we never had experience, hurts us the more.

in our heart.
grievous.

The enemy, which lies hid *h* under [our] brest, is more * noisom

Custome is the greatest ty-
nt.

h The empire of custome is most waighty.

spoken lightly.

A great crime hurts, even when it is * but lightly spoken.

ow hard a thing is it to keep
ory once gotten.
without his body.

Alas, *i* how difficult is the keeping of glory

A man is * out of him self when he is angry.

who contemns death.

Out alas, how is hee to be feard, *k* who thinketh it safe to dy.

A man who is mercifull to * [another] man in misery, remembers himself.

* in a man full of calamities [viz. in a mans misery.

* It is an honest shame to dy for a good cause.

* To dy for a good cause, is an honest shame.

Hee hath helps * in adversity, * who profits [others] * in prosperity.

* in adverse things.
* who doth good [to others.]
* in prosperous things.

Alas! how miserable is it to be hurt * of him of whom you can not complain.

* from him.

Poverty *l* bids a man to try many things.

l enforceth.

* O grief: how miserable is he *m* who hath not a voice in torment

* Alas!
m who cannot speak [or dare not speak the truth in his tortures.

Alas! how [many things] to be repented of do men run into by living long!

A * flattering speech *n* hath it owne poison.

* fawning [or glozing.
n is not without poison.

how oft.

A man dies so oft *as he loseth his [friends]

carieth.

A man ever *intēds one thing toward himself; thinks another towards another [man.]

rumour.

An honest * report is ano her *p* patrimony

childes part.

A man knowes [no griefe] if hee finde *wealth thereby.

fortune [viz. riches, or any outward thing] by [his] grief.

He serves honestly, that yeelds to the time

lent [to life] viz. his life is but lent.

A man is * lent, not given, to life.

for a man to have an heir of his owne.

It is a more profitable thing *q* to know an heir, thā to seek [him]

under a person.

The heir's weeping is laughter [though] * under a colour [of weeping.]

have a place of an evil saying or curse.

Oft mariages * are made a reproach.

trembles for.

The inferior * dreadeth

deth whatsoever the superiour * doth amiss.

* sinnes or offends, because it falls upon the inferiour.

r To be avenged of an enemy is to receive another life.

r For a man to take avengement of, or to avenge himselfe of.

* So deale, that no man may hate you by your owne desert.

* Do that, lest any man shall hate you for your owne merit [viz. justly.

When you retaine a man against his will, you *f* incite him * to go his way.

f provoke.
* to go away.

t You lose [your] * freedome, when you ask an unworthy [man]

t It is a servile thing to ask any thing of, &c.
* ingenuity or honesty.

A covetous man is good to none; the worst to himselfe.

He gives *x* a benefit twice * to a poor man, that gives it quickly.

x a double benefit.
* to a helplesse or needy man.

* Greedinesse *y* in riches is *z* furnished poverty.

* Covetous desire.
y in a rich man.
z rich or stored poverty.

Hee invites *a* a fault, who

a a new fault.

a fin unreproved.

which hath variety.

freedome, or a free or generous minde.
cannot endure, or else contemns.
a reproach.

all miserable [men.]

That which is done to a man in misery, is counted no contumely.

Poor men are content with small things.

Have, or [see that] you have your friend so, or so account of him.
him to be able to be made.

These two make no reckning of it.

who passes by *b* a fault.

Nothing is pleasant but that *c* which variety refresheth.

* An ingenuous mind *d* receives not *e* a contumely.

When a man sinnes more seldom, hee sins without punishment.

One unthankefull [man] hurts * all that are in misery.

f There is no contumely in the life of a miserable man.

g Small things are wanting to poverty; but all things to covetousnes.

* Vse your friend so as you may think *that he may be made your enemy.

h Either a valiant man,

man, or a man in prosperity, can bear envy.

* Anger in love *i* is ever a lier.

* Angrineſſe in love. *i* tels many lies to the angry person.

Envy is angry * cloſely, * though it little appear.

* fully. * but ſmally, for ſmall matters.

* Shunne an angry [man] * for a ſhort time; an enemy, long.

* [See that] you ſhun. * ſhortly.

Forgetfulnes is the remedy of injuries.

Hee that overcomes angrineſſe, overcomes the greateſt enemy.

No man is wont to hope for good in evils, but an innocēt [man.]

Speedineſs is * faulty *al.* in revenging.

* criminous or worthy blame. *al.* in judging.

* It is a point of a wiſe [man] to fear an enimy, although * baſe

* It is of a learned man. * lowe.

Even laughter is injury * in a mans miſery

* in a miſerable man, viz. to a man in miſery.

The Iudge is condemn'd, whē the guilty man is absolved.

* It is a humane thing [or belonging to the nature of man.] * It is the part of a man to pardon, where it shames him to whō * it is pardoned [or the fault is pardoned.] * the pardon is given.

* very much. Bouldnes is * much worth in doubtful matters.

* The hurtfull [or guilty person.] * The offender condēns himself, the same day wherein he sins.

k as him that may become your enemy. So trust your friend, *k* that there may not be a place to an enemy.

al. even good counsel to be hainous wickednes. An angry man thinks *al.* even a most hainous fact to be [good] coūsell.

* wickedly. He accuseth *Neptune* * foolishly, who makes

* again. shipwrack * the second time.

* with an unworthy man [or given to an unworthy man. Dignity * in an unworthy

worthy mã *l* is in place of ignominy. *l* doth disgrace him.

When *m* a new cõmendation ariseth, the old * is also renewed. *m* a new praise is given. * is admitted also.

The grief of the enemy is a remedy of grief * to him that is hurt. * to [a man] hurt.

Fortune is * unconstant: it soon requires again those things wch it hath given. * light.

It is *n* the universall law, which commands to be born, and to dy. *n* the law of all in generall.

Gain cannot be made *o* without the losse of another man. *o* without another mans losse.

Wantonnes & praise * never agree. * never have agreement.

The * offender fears the law: the innocent man [fears] fortune. * hurtfull or guilty.

Many things are wãting to * riot; all things * riotousnes.

to covetousnes.

Vngratefull menes-
pecially teach [others]
* wicked or naught. to becom *too sparing

He threateth many,
who doth injury to one

* an hatred. All delay is * odious;
p causeth. but it p makes * wise.
* wisdome.

It is an evill cause
which requires mercy

* of a happy man. It is *a happinesse to
dy, before [a man] cal
for death.

* to keep silent [or conceal.] It is a miserable thing
to bee compelled * to
hould-in that which
you desire to speak.

q pitifull. It is a most q misera-
ble fortune, which wā-
teth an enemy.

He is to be called e-
r onely for his owne commodi- vill, who is good r for
ty. his owne cause.

When fear cometh,
sleep hath seldō place.

It

It is neceſſary to dy; but not as oft as you will.

ſ Whatſoever is don t by the fidelity of fortune, is evill done.

ſ Whatſoever depends onely on fortune, is fickle.
t by relying on fortune.

He that ſends a gift to a dead man, giveth nothing to him; taketh from himſelf.

The maſter, who feareth his ſervants, is * leſſe than a ſervant.

* leſſe to be eſteemed or accounted of.

A faithfull heir is rather born than t writtẽ

t adopted or choſen.

Women overcome men in evill counſell.

* It is an evill pleaſure to accuſtome our ſelves to other folkes things.

* To accuſtome our ſelves to other folks things, is an evill pleaſure.

That which pleaſes many, is kept with great perill.

It is an evil medicine,

* ſomething.

where * ſome part of nature periſheth.

The evill things of nature never need teaching.

* Not to knowe miſery.

* To be ignorant of miſery, is to live without perill.

They live evilly, who think * that they ſhall live alwaies.

* themſelves to live alwaies.

You will make an evill ſpeech worſe by expounding [it.]

The ſick man deales ill with himſelfe, who makes the phyſician his heir.

* deceived leſſe.

He is * leſs deceived

* to whom it is denied ſpeedily.

* who is ſpeedily deni'd

" Good men, provoked by injury, are changed.

" Goodnes changeth it ſelfe, which injury provokes.

x deviſeth or muſeth.

A woman x thinkes evilly, when ſhe thinks all alone. He

Hee that desires to do evill, findes * every where a cause.

* not no where.

A malitious man ever *y* feedeth upon his owne nature.

y enjoyes his owne malice.

z He ought * to bee afraid of many, whom many fear.

z He must needs. * to fear.

The greatest empery is lost by *ruling evilly.

* commanding.

A woman which is married to many, doth not please many.

It is evill counsell which cannot be chãged.

It is ever best for an *unlucky man to doe nothing.

* unhappy.

The eies offend *not, if the minde commãd the eyes.

* nothing.

*Account nothing

* [See that] you account.

your *own which may be a changed.

The man who fears ruin doth not soon perish by ruine.

You know not what you may wish, or what you may flie, *the time so dallieth.

b Perill is never overcomne without perill. No fortune is so good, * whereof you cannot complain.

[We] men never dy better, than where we have lived willingly.

* There never wants a cause of denying to a covetous man.

The truth is lost * by overmuch wrangling.

Hee who feareth alwaies, is daily cõdemned.

The

* proper.
a lost.

* day plaieth so, [viz. there is such inconstancy in all things.

b danger.

* of which you can complain nothing.

* A cause of denying doth faile never [or never failes] to a covetous man.

* by wrangling [or disputing] too much.

The later day * is daily worse.

* is worse continually.

* It is a ridiculous thing to lose innocẽcy for the hatred *c* of an offender.

* [A man] to lose [his] innocency for the hatred of a hurting [person] is ridiculous.

c of a wicked man, or an enemy, or one who hath wronged us.

It is a part of * a kindnes, if you deny well that which is required.

* a benefit.

It is a foolish thing to fear that which cannot be *d* avoided.

d shunned.

A fearfull man cals himselfe wary; a niggard, sparing.

You invite a new [injury] by bearing * an old.

* an old injury.

* [That] is as well wanting to a covetous [man] wch he hath, as that wch he hath not.

* [That] is wanting as well.

O life, long * to a mã in misery; short * to a man in prosperity!

* to a miserable [man] * to a happy man.

A

* An admonition [or exhortation, or advice, for the framing and ordering of the life: or, precepts of maners.]

* *A direction of* Isocrates [*concerning the framing of his life*] *unto* Demonicus; a *translated out of Greek into Latin, by* Rodulph Agricola.

a turned.

* out of the Greek [speech] into the Latine speech.

b Dear friend *Demonicus*.

b *Demonicus*, wee finde the minds of good [men] & the *thoughts of badde [men] much differing in many things: and indeed *they have *far the greatest difference about the mutuall *society of life: for, *c* these do * honor their frieds onely *d* beeing present [with them:] [but] *e* the other * doo love them also which are far away. And in truth a very little time doth **f* dissolve the friendships of wicked [mē:] but

* cogitations.

* they have received.

* the greatest difference by much.

* custome [*viz.* acquaintance, familiarity or friendship.

c bad men.

* reverence.

d whil'st they are present.

e good men.

* doe prosecute with good will those [friends.]

* unloose.

f break off, or put an end to.

but * no tract of time * can extinguish the *friendship of good men. Therefore sith I think * that it is meet for them who earnestly seek after glory, and who * do determine to apply their endeavors to learning, to follow the good and * not the evil; *g* I have sent unto you this oration * for a small gift, [as] a token of my good will towards you, and * a remembrance of my familiarity with *h Hipponicus:* for, it becometh children to receive the inheritãce, *as of their fathers riches, so of their fathers friẽdship. And I [now] see both * an occasion meet for us,

* not all tract of time indeed.
* doth extinguish [viz. quench put out, or put an end to.
* friendships.
* it to be meet those [men] or to become those.
* doe destinate their endeavors to learning [viz. to gette learning, or to the studies of learning.
* not at all.
g I have given you this oration.
* for a gift [viz. as a gift.
* a signe.
h Hipponicus your father.
* even as of the riches or substance [of their father] so of the friendshippe belonging to their father.
* the occasion convenient for us.

us, and the oportunity of the present time helping us. For, you desire to be instructed: and I endeavour to instruct others. You are * still possessed with a desire of learning: * I direct in a right way them which are given thereto. * Moreover, whosoever write * persuasive speeches unto their friends, they indeed * take upon them a goodly worke: yet they doe not labour about that which is *i* the most excellent thing in philosophy: But they that shew to yong men not those things wherby they may attaine *k* vehemẽcy in speech, but *l* by what meanes they

* holden as yet with a study.
* I lead on in a right way men given over to it.

* And.
* hortatory orations.

* * assume or take unto them.

i the chief thing.

k power or excellency of speech
l whereby they may bee furnished with the best manners.

they may bee industrious in their life & maners, do profit* [their] hearers so much more than they, * in as much as they doe * informe them for words alone: but these do also anẽd * their actions. Wherefore, we preparing for you not an exhortation, * but writing you an instruction, wil proceed to make you partaker of our counsell; what things it behoves yong men to desire, & again * what works to shun; also to what maner of men to joyne [themselves] * & how to frame their life: for, whosoever *m* have made [their] course of life in this * track, these onely

* [others] hearing them.
* how much it concerns.
* confirm them unto words alone.
* the deeds of them.
* writing an institution for you.
* what works [it behoveth] them to shun.
* and after what manner to institute [or order] their own life.
m shall or do make.
* journey or way.

onely have beene able *to com*n* ingenuously *to true vertue ; *o* then which [there is] not [any] thing more honeſt, * nor any more conſtant. For, beautie either periſhes by ſickneſ, or fades away * in time. Riches are rather the * ſervants of vices, than *of vertue; to wit, * affording libertie to ſloth, and *p* inciting *youth unto pleaſure. *Strength is profitable if it be joyned to wiſedome ; but * without it, it ofter hurteth him who hath it : & indeed it *adorns their bodies who exerciſe it : but it darkens *q* the induſtry of the minde. But the poſſeſſion of vertue, with

* to go to.
n with reputation.
* unto vertue it ſelf.
o then which vertue.

* not any [thing.]

* by continuance, or tract of time.
* miniſters [viz. furtherers or attendants.
* of integrity.
* giving [or offring] power [or ability, or liberty, to ſlothfulneſs or idleneſſe.
p provoking or ſtirring up.
* young men.
* Strength, joined to prudence, profiteth.
* without [prudence.]

* [ſtrength] adornes [or beautifies] the bodies of them.

q the carefull cogitations or thoughts of the minde.

* with whose mindes it growes up * aright, it alone waxeth old together with [them;] beeing better than riches, more profitable * than all nobility of descent, and r subduing those things by the owne strength * which cannot bee done by others, and constantly ſexpecting things feared by the multitude: * he judgeth sloth to be dishonour; labor, * cõmendation. This is very easie to bee knowne * by the glory of the * conflicts of *Hercules*, and * the worthy acts of *Theseus*: in whõ the excellency of [their] maners added such t an enſign of praiſe to their works,

* with the mindes of whom.
* in good faith [viz. truely or soundly.
* than all ſplendor [or renown] of ſtock.
r undertaking or undergoing.
* whatſoever.
ſwaiting for, undertaking or induring.
* hee thinketh ſloth to bee ſhame.
* [to be] praiſe.
* of or from the glory.
* ſtrifes or trials for maſtery.
* the works done [or worthily atchieved] by *Theſeus*.
t a flag of honour.

works, * that all tract of time hath not been able to *cauſe a forgetfulneſſe of the things which they have done. * But you moreover, being mindefull of the maner of your father's courſe of life, will you not have a goodly and *a domeſtical example of thoſe things which ſhall bee * ſhewed you by me? *For, he paſſed his time neither making ſmall reckning of vertue, nor given-over to ſloth; but exerciſed his body * in labours, undertook perils in his minde: neither did he *unmeaſureably deſire riches; but did indeed enjoy [his] preſent good things, as beeing mor-

* that all proſperity, *viz.* that no tract of time can &c.
* ſpread-over [or bring-in] an oblivion to the things which they have done.
* But, and you alſo being mind full of the ſect [or manner of living] of your father.
* a home-example.
* ſpoken-to.
* For, he did [or lived his] age, neither making [*viz.* eſteeming] ſmally of vertue.
* with labours went-under [or enterprized.]
* deſire earneſtly riches beyond meaſure.

mortall; and [withal] *had a care of future things, u as immortall. Neither *in truth x had hee framed his life in a base fashion; but was *neat and *bountifull, and withall y exposed to his friends.* He did more highly commēd those who shewed themselves loving to him, than those who were knit unto him by neernesse of kin: for, hee perswaded [himselfe] *that nature was much more effectuall to friendship, thā law; z manners, than kin; election, thā a necessity. The time *for the present would faile us, *if wee should proceed to number all his [com-

* did carry a care.
u as if hee had been immortall [viz. should have lived for ever, or as indeed immortall.
* truely.
x lived he contemptibly.
* elegant.
* magnificent.
y open-handed to his friends [or ready to help his friends.]
* He praised more vehemently [men] prosecuting him in office [or kindnesse, than [men] bound unto him by necessitude [viz. neernesse] of stock.
* nature to bee more effectuall by much.
z behaviour.
a inforcement.
* in presence [or presently.]
* if we proceed [or go on.]

mendable] actions : * we wil therefore diſcourſe more exactly of them in another place. Now we have *b* undertaken a certain* picture *c* of the nature of *Hipponicus:* whereunto it is meet [that] you *conform your life, as [to] *a patern; and that you think his maners to be a law to you, alſo [that] you ſhew your ſelf* an imitator and *d* an emulator of [your] fathers vertue : * for , it is a great ſhame for painters to expreſſe all the * faireſt lineaments of living creatures , and children not to imitate *e* the induſtry of their parents. * And moreover, you ought to think

* and it ſhall be diſputed to us of them more exactly.

b taken in hand to ſet forth.
* ſigne.
c of the manners.

* form or frame.

* an example.

* a follower, and one *d* that ambitiouſly ſtriveth to paſſe [or to be a ſurpaſſer] of his fathers vertue.
* And for [or for why] it will be a diſhoneſt thing, painters to.

* faireſt [or goodlieſt] things.

e the induſtrious courſes.
* And you may think.

that

* that it doth not concern any champion to meditate [so much to prevail] against his adversaries, as [it becometh] you to consider how you may * contend with the manner * of yor fathers living.

* it to become no champion to meditate [or devise so] against his adversaries.

* strive.

* of the living of your father [viz. to match or go beyond your fathers vertues.]

But it cannot be, that any man * should so frame his mind, unless he shall be * repleniſht before with *f* many & * vertuous precepts. For, the bodies [are strengthened] by moderate labors: but the minde * is confirmed by honest actions. Therfore I will make triall briefly *g* to exhibite those things to you, * in observing whereof in your life you may seem

* should form his minde in such sort.

* filled.

f many precepts of vertue.

* honest.

* is strengthned.

g to shew or set down.

* in observing which.

to adde very much to your vertues, and * to get honor with al men.

* to obtain glory.

1 * Firſt of all then, be very devout in al religious *h* buſineſſes, not onely *i* ſacrificing, but alſo *k* performing that which you haue ſworne. For, that is a ſigne of abundance of wealth: this [is] a token of honeſty of maners.

1 * First, truely see you honor [or perform] diuine things holily.
h exercises.
i when you offer any sacrifice [*viz.* doo any seruice to God.]
k performing your lawful oaths

* Worſhip alwaies *l* the diuine power; eſpecially that which *l* the city [worſhips]: for, ſo you ſhall ſeeme both * to worſhippe God, and to obey the lawes.

* Worship ever indeed.
l God.

2 * Shew your ſelfe ſuch a one towards your parents, * as you would

l the place where you live [this must be understood, if the place where you are, worship the true God in a right manner.
* to make [*viz.* offer sacrifice to God.]

* See you shew your self.
* what ones you will [your children] begotten of you, to &c.

would haue your children to ſhew themſelues to you.

3m Confirm your ſelf with exerciſes of your body; not thoſe which [are profitable] for ſtrength, but which further health. That you ſhall attaine, * if you ceaſe from your labour whil'ſt you are yet able to labour ſtill.

m Vſe bodily exerciſes; not ſo much thoſe which increaſe ſtrẽgth, as which further health

* if, ceaſing from labour, you ſhall be ſufficient as yet to tolerate labours [πρίν, before you be utterly wearied out.

4 * Neither bee too prone to laughter, nor too n confident in words: for, that is the part of a fool; * this, of a mad man.

* [See] thou neither wilt bee ready [πρόχειρος, too eaſily mooved] to laughter.

n bould or vehement.

* this [is the property] of [a man] raging.

5 What things are diſhoneſt to bee done, thinke them not * indeed honeſt * to be uttered.

* truely.

* to be ſpoken.

6 * See that you accuſtom

* Make you accuſtom not to be ſad, &c.

custom not your selfe to bee o sad, but given to meditation: for, for that [you shall bee accounted] * proud; but for this you shall bee * thought to be provident.

o austere [viz. of a sad, surly looks.

* fierce.

* believed.

7 * Think modestie, shamefastnes, justice & temperance, to becom you * principally: for, the honesty of young men seems to be contained in all these.

* [See that] you think, &c.

* in the first, or first of all.

8 * Hope not * that you can ly hid, if you shall doe p any filthie thing: for, howsoever you may conceale it from others, yet you shall hauc q your selfe privy.

* Neither can you hope.
* your self to ly hid.

p any wickednes.

q your owne conscience guilty.

9 Fear God.

10 Honour [your] parents. Reve-

11 Reverence [yo'] friends.

12 Obey the lawes.

13 Followe after * [ſuch] pleaſures as are joyned with glory: for, there is nothing better than * pleaſure with honeſty; * but without it, nothing is worſe.

* pleaſures joyned to glory.
* delight.
* but nothing is worſe without it.

14 See that you ſhun all * bad imputations, although * they bee falſe: for, the common people knowes not the truth, but looks rather * at report.

* backbitings [or naughty accuſations againſt you.]
* they ſhall be falſe.
* to opinion.

15 Doe all things ſo, as to conceale them from no man: for, albeit you may hide yo' felfe a little, yet afterwards you ſhall bee * unmasked.

* detected or diſcovered.

16 You ſhall gette your ſelfe very much * reputation, * if it bee apparant that you doe not thoſe things wch you * reprehēd, if they bee done by others.

17 * If you bee very ſtudious of learning, you ſhall learn much.

18 * Of what things you have gotten the knowledge, keep them by meditation: but what things you are ignorant of, adioin to the precepts of learning [which you have gotten]. * For, is is as great a ſhame for him that hears a profitable ſpeech, not to learn it; as for him, to whom any gift is givē by [his] friends, not to receive [it.] Im-

* opinion [viz. credit] or eſtimation.

* if it appear, you not to doe thoſe things.

* reprove.

* If you ſhall learn deſirouſly, you alſo [or in like manner] ſhall learn much.

* Keep thoſe things by meditation, whereof you have the doctrine [viz. which you haue learned.]

* For, it is alike diſhoneſt to him who heareth a profitable oration [viz. inſtruction] not to learn [it] and to whom any gift, &c.

19 * Imploy the idle time of [your] life to the ſtudy of getting learning: for, ſo * it ſhall come to paſs, that you ſhall eaſily learne thoſe things, which have beene found out by others with much difficulty.

* Beſtowe the leaſure of, &c.

r in the ſtudy &c.

* it ſhall happen to you to perceive eaſily things inuented by others difficultly.

20 Account * ſtore of precepts to bee better than much riches: for, theſe * quickly ſlide away, thoſe remain alwaies. For [indeed] wiſdome * only of all things is immortall.

* a multitude.

* ſlide away ſpeedily.

* alone.

21 Let it not * grieve you to make a long journey to them who profeſſe to teach ſome profitable matter: for, it will bee * a ſhame

* irk.

* a diſhoneſt thing.

that

* marchants to passe over so great seas.

* that marchants will adventure over so great seas, that they maie make their wealth the * more abundant: *and that yong men wil not endure to go any whither, no not indeed by land, ſ whereby they may make their minds the better.

* more heaped up [viz. they may increase their wealth.
* but young men not to indure to go any whither, &c.

ſ whereby they may increase in knowledge and understanding.

22 See that you bee * courteous in [your] * behaviour, and * affable in [your] words: also it is [a part] of curtesie, * kindely to salute them that meet us; *of affability, to talk familiarly with them.

* gentle.
* manners.
* lightly [or cheerfully] spoken.

* to call [or speake-to] kindly.

* [and a part] of affability to communicate words familiarly with them.

23 Carry your selfe curteously toward all, t and use the best: u * so you shall not bee an enemy to those, and be

t but bee familiarly acquainted with the best [viz. the honestest.
u so you shall have those that they will not bee your enemies, and these will bee your friends.
* so both.

a friend to theſe.

24 Neither x come oft unto the ſame men, * nor yet deale long with them y of the ſame matters: for, ther is *a ſatiety of al things

x meet with [or talk with] the ſame men.

* neither do [viz. deal.]

y about the ſame matters.

* a fulneſſe [viz. wearineſs or tedioufneſſe.]

25 Exerciſe your ſelf * in voluntary labours; * that beeing inforced you may be able to indure [them.]

* in labours undertaken of your owne accord.

* that alſo being compelled.

26 z Exerciſe temperance [in the uſe] of all thoſe things, by which it is a ſhame for your mind to be overcomne [as namely in the uſe] of gain, anger, pleaſure, griefe. And that * ſhall thus come to paſſe, if you ſhall *account that [to be] gain, wherby you may increaſe [your] * reputation,

z Be temperate.

* ſhall happen [viz. you may thus attain.

* glory [or honour.]

putation, not whereby *a you may add to your wealth. [So] in anger, * if you bee ſo affected towards them that offend, as you would have others to bee towards your ſelf *b* offending. * In pleaſures [likewiſe] if you ſhall thinke it *a matter of diſgrace for you to command your ſervants, but to ſerve [your] pleaſures. In adverſitie alſo, if you look upon other mens *c* calamities [and] every where [and] *at all times * remember that you are a man.

27 *d* Keepe more [carefully] the pledges of [your] words, than of [your] monies:

a you may increaſe your ſubſtance.

* if you bee ſuch a one towards [men] offending, what a one you would have others towards your ſelf offending.

b treſpaſſing.

* In pleaſant things.

* a diſhoneſt [or ſhamefull] thing.

c miſeries or miſ-haps.

* ever now and then [or ever and anon.

* bring into your memory.

d Be as carefull for your word, as your bond: for, the word of a good man is as good as his obligation.

nies: for, it becometh good men to ſhewe themſelves more faith full than [their] oath.

28 * Thinke it as fitting not to truſt badde men, as to give credite to good men.

* Think it fitting in like maner, not to truſt bad men, as to have [or give] credit to good.

29 What you would not have *told abroad, * tell no man; unleſs it bee as expedient for thoſe things * to bee conceal'd of them that hear [them] as of yo[r] ſelf uttering them.

* carried abroad.
* you ſhall tell.
* to bee kept ſilent both to yo[u] ſpeaking, and to them that ſhal[l] hear them.

30 Take an oath *offered to you, for two cauſes: either that you may * free your ſelfe from * [ſom] vile imputation, or that you may preſerve your friends in great perils. *But take no oath for a mo-

* inforced.
* looſe.
* [ſome] filthy crime.
* But you ſhall ſwear by no d[i]vine power for the cauſe of m[o]nies [viz.] for your owne gain, ſmaller matters.

monie-matter: for, you shall seeme to some to forswear; * to others, to be *greedy of mony

31 Make no man yor friend, unless you have tried before, how hee hath used his former frieds: for, *perswade [your selfe] that hee will bee such a one towards you, as he hath been towards them.

32 *e* Be made a fried leasurely: but beeing so made, do your endevour that you may * continue. * For, it is as great a disgrace to change friends oft, as to have no friend at all.

33 Neither try your friends with losse, nor yet * be without experience of them. And

* [you shall seem] to others.
* covetous.

hope [or look] him to bee uch a one towards you, even hat a one hee hath been to- ards them.

Enter into inward friendship ith any but slowely, or by lit- e and little.

remain throughly, or indure ng.
for, it is so much of disgrace th to have no friend, and oft like manner [or ever now d then] to change friends.

will you be.

*you may do this both if you fain your ſelf to need when you need nothing, and if you commit [unto them] thoſe things [as it were] *to be conceald which it maketh no matter to bee *f* divulged: for, your opinion being deceived, * you ſhall receive no hurt; [but] you being *beguiled, ſhal know their maners in fained matters.

* you ſhall doe this.

* to bee hid, which it skils nothing.

f publiſhed or made common.

* you ſhall offend nothing.

* deceived.

34 Prove your friēds both *g* by the adverſity of [your] life, and by [their] *ſociety [with you] in your perils. For, we try gold in the fire, and wee knowe friends in adverſity. You ſhal thus *beſt vſe your

g by the troubles which befall you.

* ſociety of perils [*viz.* partaking or ſticking cloſe to you in your perils.

* uſe you friends moſt commodiouſly [*viz.* ſhew your ſelfe moſt loving to your friends.

your friends, if you do not expect that you should be requested of them; but [that] promising of your owne accord, you help them in time. Think it * alike disgrace both to be overcomn *b* by enemies in injuries, and to be overcomn by friends in kindnesses.

35 Approve in [your] familiarity not onely * such as wil be griev'd with you for [your] evils, but also such as do not envy yor good: * for, envy at their prosperity troubles many, who will be sorry with them for their adversity.

36 See that you *i* remember friends absent to

* equally dishoneſt.

b by iniuries from enemies, and by kindnesses from friends.

* [friends] grieving at your evils, but also not envying good things.

* for, the envy of the prosperity of them tormenteth [viz. vexeth many who lamen. [or mourn] with unhappy men [or men in misery.

i make mention of, or keepe a remembrance of friends absent or [them] present.

to them that are preſet; that you may ſeem to have a regard even of theſe likewiſe being abſent.

37 * Bee comely in your apparell, but not * curious: and indeed it is [*k* a point] of comlineſſe, to be * ſumptuous; *but, of curioſitie, to be prodigall.

* Bee elegant about your apparell.
* glittering [*viz.* over-curious: or [ſee that] you bee deſirous to be elegant [*viz.* neat] about your apparell, but not ſhining [or gorgeous]
k a ſigne.
* magnificent [or ſtately.]
* but of a gorgeous man.

38 Love not the unmeaſureable poſſeſſion of *goods; but the moderat injoying of them

* things.

* Thinke baſely of them that are buſied in an earneſt deſire of getting riches, and yet knowe not how to uſe thoſe that they have: for, the like thing * befals them, which doth him that hath a good

* Contemn [men] occupied in the ſtudy of riches.

* happeneth to them which [happeneth to a man] poſſeſſing [or having] a good horſe, not knowing how to ride.

horse, and yet knowes not how to ride.

40 Indeavor *to get to your self riches; to wit, money and possessions: for, monies *are [fit] for them who knowe [how] to enjoy them aright; possessions, *for them who can use them.

41 *I* Love the riches which you have, for two causes: as, * to repair some great losse; & that you may * help your honest friends *being in distresse: *for other use of [your] life, desire not these things more than is meet, but moderately.

42 Imbrace indeed things present: but *seek better things.

* to get riches to your self.

* are of them.

* of them.

I Make much of, or desire to increase your riches.

* to patch up again [viz. to repair.]

* bring help.

* labouring [under some burden.]

* desire earnestly these things for, &c.

* see that you seek.

Vn-

43 * Vpbraid to no man [his] calamitie: for, fortune is cõmon; and that which is to come is uncertain.

* You may upbraid calamity [or misery] to no man.

44 m Do wel to good men: for, thankes, wch is due frõ a good man, is an honeſt treaſure.

m Be beneficiall.

45 If you be beneficiall to evill men, the like betideth you, wch [doth to them] who feed other mens dogs: for, they as well bark at him that gives [them] as at him that meeteth them * at unawares: & wicked men aſwell injury them that do them good, as thoſe that hurt them.

* raſidy.

46 * Shun flatterers even as deceivers: for, both of them * when

* Be againſt, or deteſt.
* when credit is given to them, do affect thoſe with injury who have beleeved them.

they are trusted, doo injure those who have trusted them.

47 If you shall *n* imbrace friends *who wil gratify you in the worst things, you shall never have those who will assist you to follow those things which are the best.

n entertain friends.
* who doo gratifie you to the worst things, you shall not have at any time, &c.

48 Shew your selfe curteous to those with whom you converse, and not insolent: *for, very hardly will *o* servāts indure the disdainfulnesse of proud men: but all do very *kindly intertaine curtesie of manners. You shall moreover be curteous, if you neither be a chider, nor hard to bee pleased, *nor a contender

* for, even servants will scarcely indure.
o slaves.

* bountifully accept.

* neither that you contend with all [viz.] be a common quareller.

der with all ſorts: neither doe over-quickly meet with the anger of thoſe with whom you deal, no not although they have beene angry unjuſtly: but yeeld to them in the heat of their paſſion, & then reproove them when their anger is ſomewhat aſſwaged; neither delighting your ſelf with ſerious buſineſſes amõg toies, nor with toies in the midſt amongſt matters of weight: for, whatſoever is unſeaſonable, is every where unpleaſing. Neither ſhew your kindnes unwillingly: which falls out to many, who indeed do [kindneſſes]

p neither too ſoon take occaſion to reproove or to anſwer the anger of them, &c.

* doo.

* but [if] you grant [or yeeld] to them boyling with anger.

* reprehend them.

* hath fainted [viz. abated.]

* neither [if] you rejoyce [viz. delight or pleaſe your ſelfe] in ſerious matters among ridiculous, nor in ridiculous matters amongſt earneſt.

* out of fit ſeaſon.

* troubleſome.

* Neither enter into thankes [or favour] unthankfully.

but yet do very * hardly gratifie [their] frēds. *Neither be earnest to blame [others] because it is *q* grievous; or of correcting [thē] because it is *r* bitter.

49 * Take speciall heed to your selfe * of the custome of drinking: but if ever time * so require, rise *s* before drunkennes. Whē the minde shall be corrupted with wine, it suffers the same thing which * coaches are wont, which have cast out their coach-men: for [as] they, *t* beeing destitute of their guides, are carried *u* in no order [so] also the minde * offends in many things, when reason is

* grievously serve [*viz.* with repining.]

* Neither shall you be desirous either of blaming [or finding fault.]

q ill-taken or dangerous.

r unpleasing.

* Take heed to your self first of all [or especially] to keep your self.

* from, &c.

* shall suffer [*viz.* it shall so fall out.]

s before you be drunk, or overtaken with drink.

* waggons [or chariots, when they haue cast out their waggoners.

t being without their governers or directers.

u without all order.

* sinneth [about] many things, reason being overturned.

is overturned.

50 Think of immortall things, * shewing forth valour of minde; ɣ but mortal, by enioying things present moderately.

* bearing before your selfe [viz. making shew of greatnes of minde [viz. a worthy resolution.
ɣ but think of mortall.

51 Thinke modesty [to be] so much better than immodesty, * asmuch as all other things done wickedly, ɣ are a gaine to them * who doe them; but only immodestie * hurteth them that have it: for, for the most part, whom they have offended in words, * they pay them in deeds.

* how much it is, that in truth all other things done perversly.
ɣ are commodious.
* who admit them.
* affecteth with losse.
* they pay punishment [viz. they smart to them [or are punished by them.

52 * Whose favour you would procure to your self, speake some good of them to those who will relate it unto them.

* [See that] you shew [or report some good of them, the friendship of whom you would get to your self, with them who will shew it again.

them. For, praise is the beginning of friendship; but * dispraise, of enmity.

* dispraise [is the beginning.]

53 When you * advise, take things past for an example of things to come: * for, you may most readily knowe that which is hid, by that which is open.

* consult, or take advice.

* for. you may knowe [or discern] most speedily a thing lying hid [or secret.]

54 ℞ Deliberate lōg: but, dispatch * quickly that which you have *a* decreed.

℞ Be long in consultation; but quick in dispatch.
* speedily.
a decreed wisely.

55 Think the best thing * hapning to us from God [to be] prosperity; *b* wisedome, from our selues.

* prosperity to befall us from God [or, prosperous success]
b though wisdome bee in our selues, yet is it from God also.

56 Cōcerning what matters *c* it shames you *d* to speak freely, and you desire * to confer with

c you are ashamed.
d to utter your minde.
* to communicate.

with some friends of them; *speak as it were of another mans business: for, so you shall both knowe * their opinion, and yet * you shall not manifest your selfe.

* use [words.]
* the sentence of them.
* you shall not make your selfe manifest.

57 * When you take any one to advise-with concerning your own businesses, consider first * how he hath husbanded his owne: for, he that hath *manag'd his owne matters badly, will never advise well in other mens.

* when you shall take any one into counsell.
* how hee hath done his owne matters.
* administred [or ordered.]

58 Thus you may *be specially stirred up to take advice, if you look to the * miseries which rashnes brings: for, then chiefly have we care of [our] helth when

* be excited especially to consult.
* calamities.

when we remēber *the grief of our ſicknes.

59 Imitate the manners of kings, and follow * their courſe of life: for [ſo] you ſhal ſeem *to honour or e to emulate them. * Therby it ſhall com to paſs, that you ſhall attain to greater cōmendation with the multitude, & enjoy more conſtant * favour of kings.

60 Obey the lawes which kings * decree: yet * hould their manners to bee the firmeſt law. For, even as hee who governs the common-wealth hath need to obſerve the people: ſo alſo * it eſpecially cōcerns him that lives under a government, to

* the pain of adverſe health.

* the reaſon of the courſe of them.
* to imbrace [viz. to love them dearly.
e to follow them in an ambitious manner.
* Therefore it ſhall happen to you to get greater praiſe.

* good will or liking.

* appoint [or make.]
* think the manners of them.

* it chiefly behoveth [a man] living under dominion, &c.

to honour the king.

61 * Having a place of magiſtracy, uſe no bad [man] to perform ſervices: for, * the blame of thoſe things will be laid upon you, * which he hath offended in.

* Being endued with magiſtracy [or fit with the office of a magiſtrate.]

* the fault.

* which he hath offended [or done ill in.]

62 * Depart from publike buſineſſes; not more rich, but with more reputation: for, the praiſe of the multitude is better thã much wealth.

* See that] you go away from publique adminiſtrations [or functions] not more heaped in riches, but more honeſt in glory.

63 * Further no unhoneſt matter, neither by word nor deed: for, you ſhall ſeeme to doo ſuch things your ſelfe, * as you maintaine others in.

* you ſhall help no &c.

* what things you defend others doing.

64 So * prepare your ſelf, that you may bee able

* compare [or fit.]

yet be content equally.
that you may seem.

not for weaknes [νίκ. because you cannot do wrong.]

they profit rich men only
νίκ. rich men only have commonly the benefit of them.]
his justice.
to men having finished [their
fe.]
happen.

unaccessable or unable to bee
ome to.

You shall joyn none of those
ien unto you, to whom injuice is a gain [νίκ. who live or
ain by injustice.]

able to be superiour to others: *yet bear such a contēted mind, *that you may bee thought to desire justice; * not for imbecillity, but for equity.

65 Chuse rather iust poverty, than uniust riches: for, iustice is so much more excellent thā riches, as that *they doo onely good to the rich; but *f* this brings glory even * to the dead: and they * fall out to wicked men every where [but] this is altogether * unable to bee attained by bad men.

66 * Make none of those your friends who make a gaine of iniustice, but rather those who

who ſuffer loſſes for iuſtice. For, iuſt men, although they go beyõd iuſt men in no other thing; yet they *g* go before them in honeſt hope.

g excell them.

67 Have a regard of al things which appertain to [your] life: and chiefly *h* of all other * have a provident care of your ſelf. For, the greateſt thing in the leaſt, is *i* a good minde * in a mans body.

h of all things, exerciſe your ſelf unto wiſdome.
* exerciſe.
i a minde full of wiſdome and learning.
* in a humane body.

68 * Do your endevour that you may endure labours in your body [and bee] deſirous of wiſdome in yor minde; that you may be able *to accompliſh [your] decrees with that; *to diſcerne of things

* Give your diligence that ye may be patient of labours in your body.
* to perfect.
* to decree things to be done

things to be done with this.

Conſider well [or ponder digently] whatſoever you are about to ſay.

69 *k* Waigh well in your minde before, whatſoever you are to ſay: for, the tongue of many runnes before * [their] wit.

[their] cogitation.

Think nothing of all humane ings to be firm.

70 * Think that ther is nothing of al human things firm: ſo neither

hall you vaunt with joy in oſperity, nor fall downe with ief.

* ſhall you bee too ioyfull in proſperity, nor too much caſt downe

in adverſe things.

* in adverſity.

Depute [or account] two nes to your ſelf to ſpeak.

71 * Appoint to yor ſelfe two fitte times to ſpeake: either when there are any things [to bee ſpoken of] whereof you have * a certain knowledge; or whereof it is neceſſary to ſpeak. * For, in theſe onely ſpeech is better than

t is certainly knowne.

for, ſpeech is better than ſi-ace in theſe onely [but] it ll be better to bee ſilent than ſpeak in other things.

than silence: in other things it will be better to hould ones peace, than to speak.

72 Rejoyce when good things * befall you, and grieve moderately when ill things *betide: * yet be not too open to others in either of them. For, it is an absurd thing, To keep our wealth hidde in our houses, and to carry about * [our] heart set in open view.

* shall happen to you.

* shall fall in [viz. befall.

* yet you will bee manifest of [your] minde of neither, in others [viz. let not others too much see either your joy or grief.

* our cogitation set abroad as in the open sight of all.

73 * Shun rather disgrace than danger: *for it concerns bad men to fear the end of [their] life; but good men, to fear a life accompanied with shame.

* See that] you shunne rather shame, &c.

* for it is meet, the end of life to be dreadfull to wicked men: but [it behooveth] a life joyned with dishonesty, to bee dreadfull to the good.

74 Indevor * principally to lead [your] life

* first of all to place [your] life, &c.

life *l* in safety: yet if so be that it shall happen * that you be called into perill, seek safety in war with honest *reputation, and not with shamefull *infamy: for providence hath decreed,* that all should die: *m* but nature hath granted that [as] proper only to good men, To depart out of this life honestly.

Neither let it seeme * strange to you, if many things which wee have spoken agree not at all to your present age: *for I was not ignorant of that. But, I have determined * by the same labour, both to shew to you my advice for your life now present,

l in security.

* you to be called aside into perill.

* opinion.

* fame.

* to all to dy, or to dy to all.
m but, to dy honestly, Nature hath granted it onely [as] proper to good men.

* marvelous.

* for that did not ly hid from me.

* to shew unto you [my] counsell, both of your life present by the same labour.

present, and to leave you *l* admonitions *for the time to come: wch *m* of how great use they will be unto you, you may easily knowe; *n* and you shall hardly get one * who will lovingly advise you. Therefore, * that you need not require other things of [som] other man, but may fetch them hence, as out of a common Treasurie; * I have determined to omit *nothing whatsoever I may advise you in. * And I give God hearty thanks, if the opinion which I have conceived of you deceive me not: for, we see the most part, as * they are delighted

l precepts or directions.
* of the time to come.
m what stead they wil stand you in.
n but you shall hardly obtain [one.]
* who can advise you with good will.
* that you may not require the rest of another.
* I have decreed.
* nothing of those.
* And I have great thanks to God.
* to be delighted &c.

with the most pleasant meats, rather than with the holesomest; o so, they com rather to seducing friends, than to those p who exhort [them] unto better things. * But, I hope that you have determined to proceed in a contrary course; taking to my self * for a signe [hereof] [your] industry about * the other neatnes of your life. For, hee that * resolves with himselfe to do those things which are most right, it is very meet * that he cheerfully entertain the admonitions of others exhorting him to vertue. [This] especially * will stir you up, that you

o so they likewise come.

p who will incite them.

* But I think you to have determined to go on contrarily.

* [your] token [to wit.

* the other decking [viz. well-ordering, comelinesse or decent carriage.]

* appoints to himself.

* him to imbrace not slothfully

will excite you.

o you may be * poſſeſſed with a love of honeſt things, if you *wel perceive * that wee may very lawfully enjoy pleaſures by them. For, in ſloth, and *in the vehement deſire of ſatiſfying [our] luſts, there are * ever & anon q labours ioined to pleaſures: but [our] endevours, * ſtriving after vertue, and the modeſt ordering of our life, do bring alwaies ſincere and more certaine delights. And there indeed, * reioycing firſt we grieve after; heer, after our labours, wee take * delights. * Yea, in all things r we doo not ſo remember the beginning, as we are mo-

* holden [viz. taken up.]
* ſee throughly.
* that we may have pleaſures by them very lawfully.
* in the ſtudy.
* forthwith.
q griefs joyned with pleaſures.
* endeavouring [viz. contending, or aſpiring] unto vertue.
* we reioycing.
* pleaſures.
* And.
r we are not ſo mindefull.

ved with the sense of the end: for, we do very many things in our life, not for the things themselves; but, we labour earnestly for the cause of those things which will follow. Also think, that * it is every where befitting wicked men, To do whatsoever * they have occasion of: * for, they have even from the beginning prescrib'd this ſrule of life to themselves. But, it behoveth good men, * never to neglect vertue, or * to incurr the reprehensiõ of many: * for, men do not so much hate those who deceive them, as [them] that boast of themselves to bee honest,

* it agreeth to wicked men every where.

* is before them, or in their way.

* for forthwith.

ſrule of living.

* not at all.

* to run into.

* for, all men do not hate those in like manner.

neſt,* and yet are in no matter to bee preferd before the common people. [And] indeed * very iuſtly: for, if we * miſ-like them who purpoſe to deceive * onely in words; how ſhal we not think them worthy to be deſpiſed, who go aſtray in their whole life? * And wee iuſtly think, that theſe do not onely offend againſt themſelves, but that they are alſo betraiers of fortune: for, * this * hath brought them riches, * glory & friends: but they have made themſelves unworthy of this their felicity. If ſo be that t it behoves him that is but a mortall [man] to

* and are to be preferred before the common ſort in nothing.
* rightly.
* diſallow or condemn.
* in words onely.
* and wee beleeve deſervedly thoſe not onely to offend [or treſpaſſe.]
* this fortune.
* hath brought forth, or hath bred.
* and glory.
t it may be fit for him.

search out by coniecture the minde of the heavēly gods;* I iudge that they have especially manifested in their greatest Familiars, how they are affected to good and evill men. For, *Iupiter* begot *Hercules* and *Tantalus*; as fables doo record, and all men beleeve: and indeed * he honoured him with immortalitie for his vertue; but *punished this with most grievous calamities for his wickednesse. Which examples * it concernes [him] that reads, earnestly to desire honesty; and not onely to learn perfectly [out of] these that we have * shewed you, but

* I think them to have shewed specially.

* he rewarded him with &c.

* oppressed this [*Tantalus.*]

* it becometh [you, or any one] sing.

said.

but also * every excellent point out of the Poets; and to search all other learned men, if they have spoken any thing [which is] profitable. For, even as we see the Bee, sitting upon every flower and getting the best things out of each: so it concerns [them] who earnestly desire *u* the [true] discipline of [their] life,* to be ignorant in nothing, and to gather every where what things are profitable. * For, scarcely can any one by this diligence overcome the faults of nature.

* every most goodly thing [or instructions.]

u the right manner of ordering their life.

* to be rude [or unskilfull] of [viz. in] nothing.

* For, scarcely can any one overcom [viz. amend] the faults [that is, the vitiousnes] of nature by this diligence.

FINIS.